

THE
SECOND PART
OF THE
LIFE

Of the *HOLY MOTHER*

S. Terefa of Jefus:

OR, THE
HISTORY
OF HER
FOUNDATIONS.

Written by *Her Self*.

Whereunto are Annexed
Her *Death*; *Burial*; and the Miraculous *Incor-
ruption*, and *Fragrancy* of her *Body*.

Together with Her Treatise
Of the Manner of *Vifiting* the *Monasteries* of
Difcalced Nuns.

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THE
SECOND PART
OF THE
LIFE

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Hereto is Annexed,

The Manner of Visiting the Monasteries of Discalced Nuns. : 2



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THE

The PROEME.

I Have oft-times found by experience (to say nothing of what in divers Books I have read) how great a benefit to a Soul it is, not to exceed the limits of Obedience. Herein, I reckon, consists the advancing in Vertue, and acquisition of Humility; since this Obedience mainly secures us from those suspicions, and fears, which, during this life, it is fit we mortals should still retain, lest we stray from the way to Heaven. Here is found that quiet, so much valued by Souls desirous to please God: for, if they sincerely resigne up themselves to this holy Obedience, and subject their minds to it so, as to harbour no other opinion, save that of their Confessor; and, if they be Religious Persons, that of their Prelate, and Superior; the Devil forbears to assault them with his continuall scruples, and inquietudes, finding he comes off with loss, rather than gain. Besides; the mutinous motions of our A mind, which delight to effect their own inclinations, and to subdue Reason in things, that concern our gust, do cease in us; remembering that we have deliberately surrendered up our own will to Gods, choosing as a means thereto our submission unto him, whom we take in his stead. Since then, of his goodness, our Lord hath afforded me the light to discover the great Treasure contained in this precious Vertue, I have (though weakly, and imperfectly) endeavoured to possess it, albeit I often feel some reluctance, through the little Vertue, I have; which, I see, hath not arrived to the full accomplishing of some things enjoined me. The Divine Majesty supply whatever is defective in this my present endeavour.

In the Year 1562. whilst I lived in the Monastery of S. Joseph of Avila (which that Year was founded) I was commanded by Father Garzia de Toledo, of the Order of S. Dominic, my then Confessor, to write the Foundation of that House, with several other things, which (if it be published)

who so

The PROEME.

whoſo deſires to know, may there ſee. And living now at Salamanca this Tear 1573. (being eleven Tears ſince my writing the firſt Foundation) my preſent Confellor, Father Ripalda Rector of the Society of Jeſus, having read the Relation of that firſt Foundation, and conceiving it might conduce much to the ſervice of our Lord, if I writ the Foundations of the other Seven Monaſteries, which through the Divine Bounty have been erected ſince, hath enjoined me to do it, and likewise to give an account of the Original of the Covents of the Diſcalced Fathers of this firſt Rule. Which ſeeming in a manner impoſſible for me to do, by reaſon of the many buſineſſes lying upon me, as well of writing Letters, as other neceſſary employments in ſeveral matters commanded me by my Superiors, I was recommending my caſe to God, ſomewhat troubled by reaſon of my ſo mean Talent, and ſo little health, that, even without this impoſed on me, we thought I was unable to endure my other labours, by reaſon of ſuch my natural imbecillity: when our Lord ſaid to me, Daughter, Obedience gives ſtrength. His Divine Maſteſty grant, it prove ſo, and give me the grace worthily, and fully to relate to his glory the Priviledges, and Favours, he hath in theſe Foundations conferred on this Order. This may be held for certain, that, whatever I mean to ſay here ſhall be with all truth, without any exaggeration, and agreeable to what paſſed: forasmuch as in a matter of ſo leſs moment I would not lye for any thing in the World; but, in this I am writing, wherein nothing is pretended, but the honouring our Lord, ſhould moſt of all be ſcrupulous, as believing it not only vain loſs of time, but a going about to cheat in the things of God; whence I ſhould be ſo far from honouring, as I ſhould incenſe him rather: which would be an High-Treaſon againſt Him. His Divine Maſteſty never ſo forſake me, as to permit me to do it.

I ſhall ſet down each Foundation diſtinctly in its order, and abbreviate as much as I can; for my ſtile is ſo tedious, that I fear I ſhall, though unwillingly, both nauſeate my Reader, and tire

The PROEME.

tire my self: notwithstanding I hope, that, for the love, my Daughters (to whom after my Death this Tract will be left) bear unto me, it may be tolerated. God grant, that, seeing in nothing I seek my own benefit, nor have reason to do so, but only do eye his praise, and glory (many things here occurring, for which this Tribute is due) whatsoever shall read this Relation, may attribute nothing of them to me (for this were against the truth) but beseech his Divine Majesty to pardon my so great unproficiency under all these his Favours. Herein, my Daughters may justlier complain of me for what is deficient, than thank me for what is done: therefore let us all, as many as there are of us, my Dear Daughters, give thanks to the Divine Goodness, for those signal favours He hath done me. I believe, that, having so treacherous a Memory, I shall leave out many things of much importance, as likewise mention others, which, not amiss, might be left out: In fine, that all will prove sutable to my slender, and gross understanding, and also the little leisure, and quiet, I enjoy for such things.

I am further commended, if occasion serve, to add somewhat of Prayer, and of the Illusions, wherein some who practise it may live, and so are hindered from advancing to a further perfection therein. In all I submit my self to what the Holy Church of Rome maintains: determining, before it shall come into your Hands (O my Sisters, and Daughters) to have it examined, and perused by Learned, and Spiritual Persons. I begin then in the Name of our Lord, taking to my aid his most Glorious Mother, whose Habit (though unworthy) I wear; as also the Glorious Father, and my Patron S. Joseph, in whose House I now live (this Monastery of the Discalced having its Name from him) by whose Intercessions, and Suffrages I have ever been assisted: In the Year 1573. August 25. which day is devoted to S. Lewis King of France. I request of my Reader out of his love one Ave Maria, for the helping me out of Purgatory, and bringing me to the sight of our Lord Jesus Christ, who with the Father, and the Holy Ghost liveth, and reigneth World without end. Amen.

ERRATA.

PAge 10. Line 4. read *clarity*.

- p. 22. l. 11. r. *permis*.
 p. 23. l. 4. r. *our Lord*.
 p. 28. l. 40. r. *whis*.
 p. 31. l. 20. r. *hile*.
 p. 37. l. 9. r. *contemprible*.
 p. 39. l. 8. r. *did bestead us*.
 p. 47. l. 49. r. *reine*.
 p. 48. l. 37. r. *Article*.
 p. 51. l. 35. r. *is*.
 p. 52. l. 2. r. *the proceeds*
 thus: *Be confident, if ye con-*
tinually beg of God, &c.
 p. 52. l. 3. r. *insists*.
 p. 53. l. 12. r. *the*.
 l. 25. r. *they*.
 ibid. r. *Their*.
 p. 62. l. 28. r. *rigours*.
 p. 63. l. 39. r. *Eremiticall*.
 p. 64. l. 25. r. *some means*.
 p. 66. l. 8. r. *might betake*.
 p. 68. l. 2. r. *solicitous*.
 p. 69. l. 26. r. *as one*.
 p. 71. l. 27. r. *Ravenna*.
 p. 73. l. 35. r. *You*.
 p. 76. l. 9. r. *desist*.
 l. 22. r. *what*.
 p. 80. l. 34. blot out, for *love*.
 p. 81. l. 24. r. [*See The*
Way, &c.
 p. 88. l. 22. r. *if*.
 l. 23. r. *ab ur*.
 p. 93. l. 30. r. *thing*.
 p. 95. l. 13. r. *who was not*.
 p. 97. l. 3. r. *would there be*.
 p. 110. l. 40. r. *there*.
 p. 114. l. 27. r. *that Presence*.
 p. 122. l. 1. r. *to wear*.

- p. 125. l. 22. r. *knew*.
 p. 129. l. 9. r. *seem*.
 p. 133. l. 40. r. *with all*.
 p. 136. l. 18. r. *at*.
 p. 138. l. 8. r. *Hither*.
 p. 139. l. 9. r. *bire*.
 l. 12. r. *their Articles*.
 p. 141. l. 26. r. *nor is this*.
 p. 142. l. 4. r. *note*.
 l. 24. r. *bear*.
 p. 146. l. 27. r. *commanded*.
 p. 147. l. 34. r. *was not satisfied*.
 p. 149. l. 31. r. *regarded*.
 p. 151. l. 3. r. *recommending*.
 p. 152. l. 13. r. *faire*.
 p. 154. l. 10. r. *without that*
seu vile.
 p. 157. l. 13. r. *about*.
 p. 161. l. 17. r. *the*.
 p. 158. l. 25. r. *had*.
 p. 173. l. 20. r. *Going a little*.
 p. 175. l. 11. r. *without*.
 p. 176. l. 1. r. *Towns*.
 p. 177. l. 10. r. *disaccommodated*.
 l. 25. r. *were*.
 p. 178. l. 18. r. *price*.
 p. 181. l. 31. r. *said*.
 p. 184. l. 31. r. *seeing him stop*
forth.
 p. 192. l. 20. r. *harb*.
 p. 197. l. 40. r. *commanded*.
 p. 198. l. 12. r. *grant*.
 l. 31. r. *thy*.
 p. 200. l. 9. in the Margent ||
 r. || *See Chap. 21*.
 p. 201. l. 7. r. *more*.
 p. 204. l. 29. r. *Grotts*.
 l. 37. r. *places adjoining*.

- p. 213. l. 4. r. *let all Creatures*.
 p. 218. l. 33. r. *not able*.
 p. 232. l. 34. r. *withall*.
 p. 235. l. 19. r. *presently*.
 p. 236. l. 12. r. *inestimable*.
 p. 242. l. 1. r. *went out*.
 p. 243. l. 1. r. *were done, we*
were.
 p. 245. l. 9. r. *so are*.
 p. 258. l. 2. r. *You*.

- Under Line last put,
 From *Valentia*.
 p. 259. line 1st. to be blot-
 out.
 p. 262. l. 31. r. *Being in a*.
 p. 264. l. 28. r. *respice, she*.
 p. 266. l. 3. r. *began*.
 p. 267. l. 7. r. *so*.
 l. 23. r. *humbled*.
 l. 26. r. *contritum*.
 p. 270. l. 32. r. *Foundress*.
 p. 274. l. 1. r. *the*.
 p. 278. l. 13. r. *Thus*.
 p. 279. l. 2. r. *come*.
 p. 281. l. 32. r. *ever and anon*.
 p. 282. l. 6. blot out, totally

Manner of Visiting the Mona-
stries.

- P**Age 1. Line 9. r. *undertak-*
ing in.
 p. 2. l. 13. r. *irremediable*.
 l. 35. r. *for*.
 p. 4. l. 30. r. *for*.
 l. 32. r. *Porteress*.
 p. 5. l. 10. r. *will desist*.
 p. 11. l. 27. r. *to lavish*.

ERRATA.

(1)
THE
FOUNDATION
OF THE
MONASTERY of St. JOSEPH
OF
AVILA.

CHAP. I.

*The Holy Mother relates the manner, how this Monastery
of St. Joseph was founded.*



Ur Lord having been pleased of his goodness, to shew me in a fearful, and strange Vision, the place, and punishments that were prepared for me in Hell, had I gone on in that way, which formerly I took up; as also other great, and secret things about the Glory provided for the Good, and Torments for the Bad; I was desirous of finding out some way and means, both of doing Penance for my Sins, that I might escape so insupportable a misery; and of effecting something, that I might obtain so excessive a glory.

I longed after Solitude, and desired to fly from Company, and once at last, finish the sequestering of my self totally from the world. My Spirit had no rest; though this was not a disquieting, but a pleasant, and delicious restlessness, it being evident, that it was from God; and that his Majesty had infused heat into my Soul, to digest some other grosser food, than that it had

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ordinarily fed on. I went thinking, what I was able to do for God; when it came into my mind, that I ought principally to follow the Call I had had from his Divine Majesty unto this Order, by observing my Rule in the greatest perfection that I could; and, although in the Monastery where I was, there were many servants of God, and his Divine Majesty was well served therein; yet, by reason of the extreme poverty they endured there, the Sisters went often abroad to several places, though such, where we might continue in all Vertue and Religion: besides, this House was not founded with the observation of our Rule, in its first rigor, but suitable to the then general custome of the whole Order, which was according to the Bull of mitigation. There I likewise saw other inconveniencies; methoughts indeed, I had many delights and recreations, it being a large, fair, and pleasant dwelling: but the discommodity of going, and staying abroad, was a main disturbance to me, as that, which I was necessitated so often, and more than the rest, to do: for, several taking content to have me in their company, were importunate with my Superiours to permit it; who, unable to deny them, commanded me to gratifie them herein; so that I could be but little in the Monastery: and the Devil, doubtless, in part, procured my not staying at home: for, whilst I stayed there, much good was done, by communicating to some of the Religious, that which I learnt from those, who directed and governed my soul.

It happened once, that certain yong women, some Secular, some Religious, being in my Cell, and discoursing, that the life led in this Monastery was troublesome, by reason of the too much company; one of them said to me, and the rest; that, if we were minded to resolve upon becoming Nuns, after such a manner as the Discalceate Nuns of St. Francis, it were also a feasible thing to erect such an House. I, who long since, had the same desires, began to deal with a certain Gentlewoman, a widow, and my intimate Friend, called *Donna Guiomara de Ulloa*, about it, who had also the same desire. She began to design wayes, and means of endowing it with a settled revenue; and, I now perceive, that those projects had no likelihood, though the great desire we had thereof, made us think otherwise. But I, on the other side, finding my self very well at ease in the Monastery where I was, for it liked me well, and the Cell I dwelt in much fitted my purpose, as in a suspense, went slowly on; yet at last we agreed earnestly to recommend this affair to our Lord.

One day, after I had communicated, our Lord strictly charged me to set about it with all my might, making me great promises; *That the Monastery should not fail to be erected: That his Divine Majesty should be very much served in it: That it should bear the Title of St. Joseph, who should stand*

at one gate, for our guard, and our Lady, the glorious Virgin, his Mother, at the other; and that Himself would stand always in our Company; and this House should become a Star, that should give a great lustre. He said farther, That though the Religious were relaxed in their Rule, I was not to think, He was therefore but little served by them: For, what would become of the world, were it not for Religious Persons? That I should tell my Confessor this, which his Majesty had enjoined me; and that He willed him not to oppose, or hinder me at all. This Vision, and this Discourse, which our Lord had with me, was after such a sort, and left in my soul such effects, that I could not doubt, but it was our Lord. Withall, this business caused me exceeding great affliction, because many of those huge crosses, and labours which it was to cost me, did in part represent themselves to me. And, whereas I lived very contentedly in my present Monastery, though, I had, before, treated of this new matter, yet it was not with such resolution and certainty, as if it would succeed.

There seemed to be proposed to me, a great reward; but, when I saw I was to attempt a business so full of trouble, I doubted what to do: but our Lord often spake to me again hereof, laying down many grounds, and most demonstrative reasons, which I evidently saw were unanswerable, and that this was his Will: insomuch as I durst not but acquaint my Confessor therewith, which was *F. Balthasar Alvarez*, of the Society of Jesus, giving him in writing what had passed. He would not, plainly, and absolutely, tell me, I was to desist from such an enterprize, and suppress such a thought; though it seemed to him a thing unfeasible, and to natural reason impossible, finding very little, and almost no ability, for such a purpose, in that my friend and companion, who was she that must effect it: He bid me treat with Father Provincial, which was *F. Angelo de Salazar*, and follow his directions. I did not acquaint the Provincial with these my Visions, but that Gentlewoman, the Widow, I mentioned, dealt with him, declaring her having some thoughts of building such a Monastery. The F. Provincial, being a very prudent person, a great servant of God, and a promoter of every good work, willingly condescended thereto, liking it very well, and afforded it all necessary furtherance, telling her he would admit the House. They treated about the Revenue it was to have; for we were unwilling there should be above thirteen Nuns, for divers reasons.

Before we began to treat, we wrote to Fr. Peter of Alcantara all that passed. He counselled us, by no means to desert the business, and in all things gave us his opinion. Scarce did it begin to be known in the City,

when so violent a persecution arose against us, as cannot in few words be described: for it was talked of in all companies and meetings, flouted, derided, censured, called a silly project; they said I was too well in my present Monastery, with divers other things of that sort. This so heavy persecution, extremely troubled my Companion, and Friend; nor knew I well what to do; for, methought, in part they had reason.

Being thus exceedingly afflicted, and recommending my self to God, his Majesty began to comfort, and chear me up, telling me, I might hereby understand, what great things the Saints had suffered, who had been Founders of Orders; and might conclude, I was to sustain more, and more heavy persecutions, than I could yet imagine; but that I was not to make any account thereof. He told me some things, with which I should acquaint my companion; and (which made me astonished) we immediately were comforted concerning the trouble past, and took courage for resisting all encounters from any person whatsoever. And so it was, that there was not a person of Prayer, whether Secular, or Religious, who did not oppose us, and think it a strange extravagancy. Yea, such were the discourses, and stirrs, even in my own Monastery, that the F. Provincial thought it a hard matter to set himself thus against all; who, thereupon, changed his mind, and now would not admit the House. He said, the Revenue was small, and that not certain; but the opposition very great: in fine, seeming to have sufficient reason to desert the business, he reversed the Licence he had granted us.

This was a great cross to us, who already seemed to have sustained the first brunt, to me especially, to see F. Provincial against it; for, had he approved it, I had in the judgment of all been acquitted. As for my Companion, her Confessors now would not absolve her, unless she desisted from the enterprize; saying, she was bound to take away the scandal. She repaired to a great Scholar, and an eminent servant of God, of St. Dominic's Order, called *Father Licentiate, Fr. Peter Bannez*, to give him an account of what had passed (this was before the F. Provincial had withdrawn his approbation) for in all this City we found none that would give us advice; but they said, all proceeded from conceitedness and fancy. This Gentlewoman gave an exact account to this Holy man, of the Revenue she received from her Joynature, humbly intreating him to assist us, being then the learnedest person in that place, and, perhaps, in his whole Order. Withall, I inform'd him, of all we had designed, shewing him some of the grounds, and motives, without saying any thing to him about the Revelation; but mentioning only the natural reasons inducing me thereto: for I was

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unwilling he should give us his opinion, unless conformable to the said reasons. He told us, we must allow him eight dayes to give us his answer; and asked, if we were resolved to do what he should advise us? I answered, we were: but, though I said so, and, methought I should have done so too, yet I never wanted a security, that the Monastery should be built.

My Companion had yet more Faith than I; resolving never to desist for any thing that was said: but I, although (as hath been said) to me it seemed impossible, but that it must be effected, because I believed the Revelation I had, to be true, as not appearing contrary to Holy Scripture, or the Laws of the Church, which we are obliged to; and though, in brief, I conceived the thing was indeed from God, and conducted to his service; yet, if that Father, being a person so learned, had told me, that we could not have done it without offending God, and wounding our Consciences, methought I should presently have quitted this, and sought out some other way; but our Lord did not give me ability to think of any other, save this. This servant of God told me afterward, that he had entertained some thought to do what he could to dissuade us from the undertaking (for, by this time the clamour of the people was known to him, and it appeared to him likewise, as to all, an impertinency: besides, a certain Gentleman, understanding that we addressed our selves to him, sent to advise him, that he would consider well what he did, and in no wise assist us) but, that, whilst he set himself to consider what answer he should make us, and to reflect on the business, and our intention; the manner of living, and religious observance, we designed; he judged, and held for certain, that it was a high piece of service to God, and must not be deserted: whereupon his answer was, that we should hasten to conclude it, directing us also the order and way, we were to take; and that, though our money and power were small, yet in something we were to trust God: that, if there were any who opposed us, we should send them to him, who would answer them: and thus he ever helped us, as I shall hereafter declare.

Upon this, we were exceedingly comforted; as also with seeing that some Holy persons, who had been against us, were now somewhat calmed, and pacified; yea, that some also furthered us; among whom, was that Devout Gentleman already mentioned; who, conceiving (as indeed it did) that the thing highly tended to the promoting of perfection, since the whole ground-work was laid in Prayer, inclined to believe, that it was possibly from God, though the means to effect it seem-

ed to him very difficult, and, as it were, impossible. Our Lord himself wrought this change; as also he turned the heart of a certain Doctor, a Priest, a great servant of God, the Mirrour of the whole City; one kept thereby God, for the cure, and benefit of many souls; this man had also condescended to assist us in the business. In this condition it was, and always supported with the help of many prayers; and already a house was purchased, commodiously seated, though but little; yet for this I was not solicitous, our Lord having bid me, enter, as well as I could, and, afterward I should see what his Majesty would do. (And how well have I seen it?) Whereupon, though I saw our stock was small, yet I was fully persuaded, our Lord by other ways and means would favour and assist us.

CHAP. 2.

She prosecutes the same subject of the Foundation of the Monastery of the Glorious St. Joseph. Relates, how she was commanded to forbear going forward with it, and the time she intermitted it; some difficulties likewise, which she suffered; and how our Lord comforted her in them:

THe business then being brought to this pass, and so near concluding, that the next day they were to draw the writings; it fell out, that the Father Provincial changed his opinion; moved (I conceive) by the Divine Ordination, as was afterward seen: for, there having been so many prayers made, our Lord went perfecting the work, and preparing it to be done after another manner. So, he being unwilling to admit it, my confessor presently commanded me to give it over; although, our Lord knows the great troubles and afflictions it cost me, to bring it to this pass. When therefore the business was intermitted, and left off thus imperfect, men were more confirmed in their opinion, that it was a meer impertinency of some women; and their murmurs against me increased, though all the while I was enjoyed it by the F. Provincial.

I was very much stomacked by all my Monastery, because I would erect another, more reclude. They said, I did them wrong, and dispa-
raged

raged them; that I might there serve God vvell enough, since there were better than my self in that place; that I bore no love to the Monastery; that it had been better to procure some Revenue for it, than for another. Some spake of putting me in prison, and (some few) others took my part a little. I well perceived, in diuers things, they had reason; and sometimes, to pacifie them, I made some apologies; though because I would not tell them my chief ground, (namely, my being commanded it by God) I knew not what to do more, and therefore was silent. At other times God did me much favour, so that all this not a whit disquieted me, but I quitted it with as much ease and content, as though it had cost me nothing: yet none could believe this, no, not those persons of Prayer, with whom I communicated the affairs of my Soul, but they thought me extremely troubled and disordered: yea, my Confessor himself believed it. I, conceiving I had done all I was able, accounted my self obliged no farther for effecting what our Lord commanded me; so I staid in the Monastery, where I continued with much satisfaction and delight: and, though I could not but think, this Foundation would be finished; not doubting, but most confident of it, yet knew I neither How, nor When.

That which very much afflicted me, (and, which it may be, our Lord was to permit, that so, even in that part wherein I was most sensible of pain, I might not want some vexation and torture) was, that my Confessor, once, as though I had done something against his mind, even whilst I was engaged in that violent storm of persecutions, instead of comforting me, as I hoped, writ to me, that by the sequel I might evidently perceive, all was a meer dream; and therefore, that I should reform my self, and for the future, attempt nothing on my own head, nor talk farther of this matter, seeing the scandal that it gave; with many other such like things, all in effect to disquiet me. That which tormented me above all the rest put together, was, that I began now to doubt, whether I had been an occasion, or were in any fault, that God thereby should be offended: since it seemed to me, that if these *Visions* were *Illusions*, all my *Prayer*, and the manner of it was a mistake, and I thereupon miserably deceived, and ruined. This so exceedingly troubled me, that I was all in disorder, and very much afflicted. But, our Lord, who never deserted me in all these my straits, which I have related, yea, very often comforted, and encouraged me (which now is no time to speak of) bade me then, Not afflict my self, seeing I had very much served, and not displeased him in that matter: that, for that time, I should do, as my *Confessor* commanded me; discourse.

course no more of it, till the season came for re-attempting the business.

Hereupon, I was abundantly comforted, and satisfied; so that all the persecution I had endured, seemed nothing to me. Here our Lord taught me the great advantage of suffering afflictions, and persecution for his sake: for I felt such an increase of the love of God in my soul, with several other gifts, that I was amazed thereat; and this makes me, I cannot chuse but desire troubles. Others thought me much discouraged, and amazed; as indeed I had been, had not our Lord, in that extremity of misery, supported me with such transcendent favours. Then began I to feel stronger impulses of the love of God, as I said, and had greater rapt; though I held my peace, and said nothing to any one of these my improvements. That Holy Dominican believed, for certain, as well as I, that this Monastery would be erected; and, I being unwilling to meddle therein, because I would not disobey my *Confessor*, he, with that Gentlewoman, the *Vidow*, my *Companion*, negotiated the business, sending Letters to *Rome* about it, and designing the manner, and wayes of bringing it about.

Here also the Devil began to procure, that, from one to another, it came to be known, or whispered, that I had had some Revelation about this matter; whereupon, some, in a great fright, came to tell me, the times were strict, and, possibly, I might be accused of something to the Inquisition. This I took for a jest, and it made me laugh; for I never was afraid on such an account, as knowing very well, that, in matters of *Faith*, or for the observation and defence of the least *Ceremony* of the *Church*, or whatever truth of *Holy scripture*, I was ready to suffer a thousand deaths: and therefore I answered, They needed not fear for this; since my soul were in a very ill case, if there were any thing in it, to make me fear the *Inquisition*; that, if I thought so, my self would go to discover it; and, that, if I were wrongfully accused, our Lord would vindicate my innocence, and I should prove a gainer thereby.

I conferred with my *Dominican Father* about it, who (as I said) was so eminent for his Learning, that I might confidently rely on what he should say. I then discovered to him all my *Visions*, and manner of *Prayer* and the high Favours our Lord had done me, with the greatest clearness I could; and intreated him, he would thoroughly weigh all, and tell me, if there were any thing against Holy Scripture, or the *Church's definition*; and likewise his own judgment upon the whole. He confirmed me very much, and to my thinking, it benefited him not a litle; for, though he were a very good man, yet from thence forward, he ad-
dicted

addicted himself more to *Prayer*, and retired to a *Convent* of his *Order*, that was very solitary, to be able the better to exercise himself therein: where he continued above two years; until his *Superiors* removed him thence (to his great grief) as having need of him, being so eminent a person. I much resented his departure (yet would not hinder it) because of the great loss it brought me. But I knew his gain; for, (as I said) being in great trouble at this his going away, our *Lord* bid me, *cheer up, and not grieve at it, for I was sufficiently directed*. His soul returned thence so exceedingly improved, and so advanced in *Spirit*, that, when he came back, he told me, *He would not for any good in the world but have gone thither*. I likewise, for my part, could say the same; for that which he at first assured me of, only by his *Learning*, now also he confirmed me in by the great experience of the *Spirit*, which he had in things *supernatural*. And our *Lord* brought him hither at a season, which he saw was necessary for assisting, and finishing the work of this *Monastery*, seeing his *Majesty* would have it effected. I continued in this silence, neither prosecuting the business, nor speaking of it, for five or six Months; nor did our *Lord* command me any thing concerning it: I knew not, what the reason of this was; but I could not put it out of my thoughts, but that it would be done.

At the end of this time, *F. Rector* of the *Society* of *Jesus*, being gone hence, his *Majesty* brought hither another very spiritual person, of great courage, and understanding, and eminently learned (called *F. Iaspar de Salazar*) at a time when I was in much necessity: for, that *Father*, who, before was my *Confessor*, having a *Superior*, and they of the *Society* eminently observing the virtue of *Obedience*, not doing, or moving toward any thing, but according to the *will* of their *Superiors*, though he very well knew my *Spirit*, and desired, I should advance still further, yet durst he not, in some particulars, for certain reasons he had; resolutely promote any thing.

My *Spirit* already proceeded with such *impetuosities*, that it felt great torment in its being restrained, and bound up; though for this, I receded not at all from his commands. Being one day in great distress, because I thought my *Confessor* did not believe me, our *Lord* bade me *not disquiet my self*; for that trouble would soon have an end. I was very glad, thinking, I was to dye shortly; and felt great joy, when I reflected thereon: afterward I saw plainly, it was meant of the coming of this *Father Rector*, as I said: for, I had never any more occasion of farther trouble in that kind; since the *Father Rector* that was come, did not restrain the *F. Minister*, who was my *confessor*, but bade him, comfort me; telling him, he should not need to fear, nor conduct me in so narrow a path, but permit the *Spirit* of *God* to operate free-

ly; because, methought, sometimes by reason of these vehement impulses of the *Spirit*, my Soul had not room, as it were, for it to draw breath.

This F. *Rector* came to visit me, whom my *confessor* enjoined me to treat with all the freedom, and charity possible. I was wont to find very great reluctance against the uttering affairs of this nature; but here it fell out, that, upon my approaching the *Seat of confession*, I perceived in my *Spirit* I know not what, which I do not remember, I ever felt, either before, or after, when I treated with any other: neither could I tell how it was, nor by any comparison express it. It was a spiritual joy, and a notice, my soul had, that, that soul should *understand* me, and *sympathize* with mine, although (as I say) I knew not how: for, had I formerly spoken with him, or heard some great reports concerning him, it had been no strange thing, that I should rejoyce at the conceit of his apprehending, and understanding me; but neither had he ever spoke word to *me*, nor I to *him*; and he was a person, of whom I had never formerly had the least notice. Afterward I well perceived, my spirit was not a jot mistaken; for, on all occasions the treating with him was highly advantageous to my soul; his manner of converse being exceedingly proper for persons, whom (it seems) our *Lord* had far advanced; for asinuch as he would make them *run*, and not go *step by step*; and he hath the art, and skill of perfectly weaning, and disengaging them from all things, and mortifying them; our *Lord* having herein given him an extraordinary *talent*, as likewise in many other things.

As soon as I began to treat with him, I presently understood his method and way, and knew he was a pure and holy soul, and had received of our *Lord* a peculiar gift of discerning spirits, which it delighted me to see. But a few dayes after our *Lord* pressed me now anew to resume the business of the *Monastery*, and acquaint my *confessor*, and this F. *Rector* with several reasons, and arguments, why they should not hinder me: I did so, and some of them gave them some fear; though F. *Rector* made no question, but it was the Spirit of *God*; for he weighed with serious attention, and consideration, all its effects.

At last, after a many discourses and argumgs, they durst not interdict, nor retard it; nay, my *confessor* yielded to give me leave again to use my utmost endeavours for bringing it to an end. I well understood the trouble, I exposed my self to, being so much alone, and having so little possibility of doing any thing. We agreed, it should be carried with all secrecy; and so I caused a *Sister* of mine, who lived elsewhere, to purchase the house in her own name, and fit it ready, as though it had been for her self, with some mony, which by certain wayes our *Lord* procured us,
where-

wherewith how *God* furnished us, would be too long here to relate. I was very careful to do nothing against *Obedience*; but of this I said nothing to my *Superiours*, knowing, that, if I had, all had been lost, as formerly; yea, possibly it would have been worse: sure I am, I did nothing contrary to our rules.

In procuring monies, in negotiating, in preparing, settling, and giving orders for the fabrick of this new *Monastery*, I sustained many, and great difficulties; some of them single, and alone: for, though my *Companion* did what she could, yet that, which she could do, was in a manner nothing, except bearing the name, and the owning thereof, all the rest of the trouble was mine; troubles so many, and so intolerable, that I am now astonished, how I was able to endure them. Sometimes being afflicted, I said; *O my Lord, How have you commanded me things, that seem impossible? for, though I be a woman, yet, if at liberty, some good issue might be expected; but, finding my self restrained on all sides, without money, without order where to get it, without means, or possibility of procuring the Bulls, and good for nothing; what can I do, O Lord?*

Being once in a great strait, so that I knew not what to do, nor how to pay some Workmen, *St. Joseph* my true *Father*, and *Patron*, appeared to me, and certified me, I should not want money; only I must bargain with them; and so I did, having not one farthing: and our *Lord* supplied me by such means, as made them wonder, that heard it. I found the house very little, and indeed such, as there seemed no possibility of making it a *Monastery*. I would have purchased another that joynted to it, though very little, to make a church of; but neither had I wherewith, nor was there any means to buy it, nor knew I, what to do in it. One day, after communicating, our *Lord* said to me; *I have bid you already, Enter, as you can. Adding by way of Exclamation; O the covetousness of mankind! that you can think you shall want earth! how oft have I slept abroad in the open air, having no house to cover me?* I remained herewith much terrified, knowing, that he had cause to complain: and so I went into that little house, and casting it with my self into parts, I found, it would make an entire, and perfect, (though small) *Monasterie*; and therefore took no care to purchase more ground, but only endeavoured, that it might be put in hand, and made fit to dwell in, altogether plain and homely, without any curious trimming; only so, as not to become prejudicial to health; for, *this*, in all our Houses, is ever to be considered.

Going to receive the *B. Sacrament* on *S. clare's* day, that *Virgin*, in wonderful beauty appeared to me, and bade me, vigorously pursue the work

begun, for she would aid me. Hereupon I became greatly devoted to her: and this proved exactly true; for, a *Monastery* of *Nuns* of her *Order*, that was near, helped to keep us: and, which is more, by little and little she brought this my desire to be so punctually accomplished, that the same poverty, that is observed in the *Monasterie* of this *B. Saint*, is now observed in this of *ours*, and we live upon *Aims*: which cost me no small pains, to get it ratified by authority of the *Pope*, of whom was obtained a *Breve*, wherein his *Holiness* ordered, that it should not be altered, and that the *House* should never take *Rent*. And further, our *Lord* so provides, (perhaps upon the Prayers of this *B. Saint*) that, without so much as *asking*, all necessities are abundantly supplied to us. May *He* be eternally blessed. *Amen*.

About the same time, being in a *Church* of the *Order* of the *Glorious S. Dominic*, on the *Festival* of our *Ladies Assumption*, whilst I went thinking on the sins, which in former times I had confessed in that *Church*, and the passages of my evil life, I was taken with a rapt, so violent, that in a manner, it deprived me of my senses. I fainted me down; and then methought, I neither could see the *Elevation* of the *B. Sacrament*, nor hear *Mass*: which afterward I scrupled. Being in this Condition, I imagined, I saw a garment of an extraordinary *whiteness*, and marvellous splendour put on me: I perceived not at first who it was vested me; but afterward I saw our *B. Lady* on my right hand, and my *Patron S. Joseph* on my left, who clothed me with that robe: which action imported, that I was now cleansed from all my sins. After I was thus arrayed, and filled with infinite delight, and joy, methought presently the *B. Virgin* took me by the hand, telling me, that I pleased her very much in the service done to her dear Spouse *S. Joseph*: that I might be confident, what I had designed concerning the *Monastery*, would come to pass; and that therein our *Lord*, and they two would be greatly served: that I should never need to fear any breach in it, though the *Obedience*, which was to be given by it to the *Prelates* out of the *Order*, were not so my mind: for, they would guard us; as also her Dearest Son had promised to be with us; and that in token of the truth hereof, she gave me that Jewel. And methought the cast about my neck a very fair Neck-lace of Gold, with a cross hanging at it, of a huge value. Those Jewels and that Gold, were so differing from whatever is found here, that there is no comparison; their lustre being much greater than any thing, we can here imagine; nor doth the understanding reach to the apprehending of what that Robe was made, nor to the conceiving such a *whiteness*, as sometimes our *Lord* discovers; for, all, that is fair, or white in this world, is but (as I may say) a smut with a coat, to it. The beauty I saw in our *Lady*, was excellent,

five,

five, though I apprehended it not by way of any one particular figure, but the whole form, and all the feature of her face at once: her *vesture* was white, of an extraordinary lustre, not which *dazles*, but *delights*. I discerned not the *Glorious S. Ioseph* so plainly, though I well knew, he was there, after the manner of *Visions*, that are not seen. The *B. Virgin* seemed to me exceeding *yong*. So, having staid a while with me, who was replenished with jubilation, and content, greater, than (to my thinking) I had ever had, and, willingly, would never have parted with; methought I saw them ascend to *Heaven*, accompanied with a great number of *Angels*; leaving me quite alone, though full of consolation, and so dissolved, elevated, and recollected in *Prayer*, that for a time I was utterly unable to stir, or speak; as it were, besides my self, and senseless. I remained with a vehement impulse of being *consumed* for God, and with such like effects. All this befell me in such wise, that, (though I much endeavoured it) I could not doubt, but that it was from God. It left me in much comfort, and great peace. As touching that, which the *Queen of Angels* said to me about *Obedience*, I was somewhat troubled, that the *Monastery* should not be under the command of the *Superiours* of my own *Order*; but our *Lord* told me, it was not then expedient to give it to them, alledging me reasons, why it was no way convenient for me to do it; but that I should send to *Rome*, by such a way; farther promising, that he would procure me an answer, and a dispatch by the same way. And so it fell out, that sending by that very way, which our *Lord* had directed me, an *Answer* was returned (for otherwise we should never have had an end of our negotiations) which made well for us. And for the things that followed, it proved very advantageous, that *Obedience* was paid unto the *Bishop*: but at that time I knew it not, and much less, what a one *he* would be: though our *Lord* would have him so very good, and so favourable to this *House*, as was but necessary, for the opposition, which (as I shall hereafter shew) fell out in the erecting it; and for the putting it into that condition wherein now it is. Blessed be *He*, who himself hath thus effected all. *Amen.*

C H A P. 3.

She relates, how it was convenient at this time for her to be absent from the City ; she tells the reason, why her Provincial enjoyed her to go, for the consolation of a very eminent Lady. She discourseth of the great favour our Lord did her, in making her a means of exciting a person of Quality very seriously to serve his Majesty, by whose protection, and favour, she was afterwards assisted in the business of the Monastery.

WITH all the diligence, and care, I used, that this affair might not be discovered, or known, yet could it not be carried to privately, but that several persons heard of it too much; of whom some believed it, others not. I was much afraid, lest, when the *Father Provincial* came, he might have heard something of this matter, and thereupon have commanded me to desist, and prosecute it no farther; and so on the sudden all must be damped; for I was resolved to obey him. But here our *Lord* provided after this sort: For, it happened, that in *Toledo*, the principal City, above three-score miles from this place, the Lady *Donna Luisa della Cerda*, was in great affliction for the death of her *Husband*; and her grief was so violent and extreme, that her life was in danger. She heard of *this* poor sinful wretch, our *Lord* so disposing, that I was well reported of to her, for some other good things, that were hereupon to follow: and understanding, that I was in a *Monastery*, in which it was lawful, and usual to go abroad, our *Lord* infused into her an earnest desire to see me, she conceiving, that she should receive some comfort from me; whereupon she presently endeavoured, by all the ways she could, to get me thither, to that end sending messengers and Letters to *F. Provincial*, who was a good distance off; who, understanding very well, that that *Lady* was a person of quality, being desirous to satisfy, and pleasure her, sent me his order under command of *Obedience*, to repair thither forthwith, with one *Companion*. This I received on *Christmas* day at night, and it occasioned me some disturbance, and much afflicted me, to see, that they, therefore, dispatched me away thither, because they imagined some good thing in me, which, knowing my self such a sinner, I could no way endure.

So,

So, recommending my self very earnestly to God, I continued all, or the greatest part of *Matins* in a *Rapt*. Our Lord bade me, DAUGHTER, Neglect not to go, not listening to the motions of others, for few will advise you without temerity: though you have troubles, I shall be greatly served therein; and it conduceth much to this business of the MONASTERY, to absent your self a while, till the BREVE come from ROME: for the Devil hath laid a notable snare for you against the coming of the Provincial: but fear nothing, for I will be there to help you. At these words I was exceedingly comforted, and encouraged; I told them to F. Rector of the Society of Jesus, who bade me, by no means neglect to go. There wanted not some that said; it was not fit I should go; that it was a plot of the Devil, to procure some ill to me there, and therefore that I should write again to F. Provincial. I made no account of this, but resolved to obey F. Rector: So, animated with what I had heard in Prayer, I went without fear, though not without very great confusion, when I considered upon what account they sent me thither, and how much they were mistaken; this made me more importunate with our Lord in Prayer, that he would not leave me. It comforted me much to hear, there was in Toledo, a Colledge of the Societie of Jesus; and, by observing there, what those Fathers commanded me, as I did here, methought I should be in some kind of security.

It pleased God, that Donna Luísa was so far comforted, that immediately she began to be apparently better, and every day grew chearfuller. A strange thing, and much noted, because (as I said) the affliction had brought her very low. I conceive, our Lord would have it so, for the many prayers, which some good people, that I knew, put up for me, that this affair might succeed well. This Lady was a great servant of God, and so very good, that her singular piety, and devotion, supplied that, wherein I was deficient. She began to bear an extraordinary affection toward me, as I likewise toward her, seeing her excellent vertue: but all proved in a manner a cross to me; for these treatments, and civilities, rather tortured me extremely; and the making so much of me, made me very much afraid. My soul was put upon great recollection, so that I durst not grow remiss for a minute; and our Lord was not unmindful of me; for, whilst I was there, he did me most signal favours, which produced in me such a freedom, and such a disesteem of all that state, and bravery of theirs, which I beheld, (which the more, still the more I loathed) that I scrupled not to converse as freely, and familiarly, with these Honourable persons, as if their equal, whom yet to have waited on had been a great honour to me. I made a considerable gain thereof; and so I told them.

I perceived, the *Lady* was as subject to her *infirmities* and *passions*, as my self; and how little *state* deserves to be valued; which, as it grows higher, hath also more troubles, and cares, and a particular solicitude of preserving reputation, and keeping up the degree of honour, that such persons have; so that it lets them neither eat nor drink out of *time*, but at *sett* hours; (for all must go according to their *grandeur*, and the eminency of their rank, not according to their nature, and complexion): and oft-times they must feed upon meats, that rather suit with their quality, than their palate. So that I perfectly abhorred the thought of being a *Lady*. God deliver me from such state, and greatness. True; this was one of the principal *Ladies* of the *Kingdom*, and yet, I believe, hath few that in humility, and plainness do surpass her. I exceedingly pitied her, and compassionate her still, observing how often she proceeds, and acts, not in conformity to her *own inclinations*, but in compliance with her *dignity* and *place*. I need say nothing of their servants, how little to be relied on, though she had very good ones; One may not be *more* talked or conversed with, than *another*; since he, that is most favoured of his *Lord*, is most envied, and maligned by the rest: an intolerable slavery. Herein appears one of the *lies* the *world* tells us, calling them *Lords*, who, methinks, are slaves rather in a thousand matters.

Our *Lord* was pleased, that, during my stay in that house, some of the domesticks should become very much changed, and improved in the service of his *Divine Majesty*; though I were not altogether exempt from troubles, and envy; which some, seeing me so beloved by the *Lady*, bare to me. Possibly, they conceived, I aimed at some private interest: and, I believe, our *Lord* permitted, that such like things, and some of another sort, should cause me some annoyance, to the end I should not engulf my self too deep in those delights, and favours, which on the other side I received: but our *Lord* was pleased to free me from all with gain, and advantage to my soul.

Whilst I was here, there happened to come to this *city*, a very eminent *Religious man*, to whom, many years before, I had communicated the affairs of my soul. Being desirous to hear *Mas* in a *Church* of his *Order*, near the house where I dwelt, I espied him; and had a great mind to know, in what state that soul then was, which I desired, might do God some eminent service, and I rose up to go and speak to him: but, being now well recollected in prayer, it afterwards seemed to me but loss of time; for, who put me upon this? So I returned to sit me down again. This, I think, befell me thrice; at last the good *Angel* prevailed over the bad; I went and called him, and he came and spake with me in a Confessionary.

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We began to ask one another about our lives, it being many years ago since we had seen each other; I told him, mine was full of sundry troubles of mind. He importuned me much, to tell him what troubles: I answered, they were not things fit for him to know, or me to relate. He replied, that, since that *Dominican Father*, whom I mentioned before, knew them, he, being his intimate friend, could learn them of him, and, therefore, I should make no difficulty about it. In fine, he could not leave urging me; nor, methought I, refuse telling him: for, notwithstanding all the reluctance, and bashfulness, wherewith I was wont to treat both with him, and *F. Rector*, above mentioned, concerning these matters, yet now I had not the least trouble, but was much comforted therein: so I acquainted him with all, under the seal of *Confession*.

Methought he was more discreet, than ever, (though I alwayes took him for a person of great understanding). I considered the great talents, and parts, he had, for doing eminent service, if he were entirely devoted to *God*: and this hath been usual with me, for some years, to this present, that I never see one that likes me very well, but instantly I would have him perfectly devoted to *God*; and that with such violent and impetuous desires sometimes, that I cannot chuse but do so: and, though I wish, all the world served him, yet I even anxiously long, that those, whom I more especially value, may do so; and therefore more earnestly petition our *Lord* for them. Just so it befell me, concerning this *Religious man*, I speak of. He prayed me to recommend him much to *God*, (though he needed not; for I could do no other) and so I went away to the place, where, alone, and retired, I used to put my self in prayer: There, being wholly recollected, I began to treat with our *Lord* in a way, and stile, as it were, of a rude familiarity, and many times I so treat with him, not knowing what I say: for 'tis love here that speaks; and the soul is so beside her self, that she considers not the distance between her, and *God*; because the love which she perceives *God* bears to her, makes her forget her self, and think, that she is wholly in *God*; whereupon, as being one and the self same thing, without any division, or difference, she talks impertinencies. I remember, I said to him, (after that I had entreated him with many tears to cause that soul to serve him in good earnest; for, though I judged him a good man, yet that sufficed me not, but I would have him much better) O *Lord*, You must not deny me this favour: see this is a person fit for us to make a friend of. O the immense bounty and goodness of *Almighty God*! who regards not the words, but the desires, and affections, wherewith they are uttered; since he endured such a wretch, as I to speak so confidently to his *Divine Majesty*. Be He blessed to all eternity.

I remember, in those hours of prayer, the same evening, I was in a great perplexity, upon thinking, whether I were in the grace of *God*; and that I could not be certain, whether I were so, or no; not because I desired to know it, but because I desired to *die*, that I might not continue in such a life, wherein I was never secure, whether indeed I were not *dead*; it being impossible there should be found a crueller, and more painful *death* to me, than the considering, that perhaps I was under *God's* displeasure; and this so grieved, and troubled me, that I even bathed my self, and dissolved into tears, beseeching his *Divine Majesty*, not to permit it [that I should live in his dis-favour.] I understood then, that I might assuredly take comfort, and courage, as being in the state of grace, since such a love of *God*, and other like favours, that his *Majesty* did to my soul, and such sentiments, as he gave it, were not consistent with, nor conceded to a soul that continued in mortal sin. I remained also in a strong confidence of our *Lord's* bestowing on this person, that which I had requested.

His *Divine Majesty* bade me tell this *Religious man* certain words; which touched me to the quick, because I knew not how to speak them to him; for this same delivering messages to a *third person* is that, wherein I ever found much trouble, and especially to one, who, whether he would take it well from me, or deride me, I knew not. I saw my self in a great strait, but at last I was so far resolved, that (to my thinking) I promised our *Lord* not to neglect the telling them to him; though, for the shame, and *blushing*, I had therein, I *writ* them, and so gave them to him. It appeared plainly, that the thing was from *God*, by the operation they had; for he determined to apply himself very seriously to *prayer*, though he did it not presently; and, our *Lord*, as one who intended him for himself, by my means caused some truths to be told him, which, without my understanding it, conduced so very much to his purpose, that he was astonished at it: our *Lord* questionless it was, that disposed him to believe, these words came from his *Divine Majesty*, and I how miserable soever, besought him most earnestly to conduct him thorowly unto himself, making him contemn pleasures, and all things else in this life: which his *Majesty* afterward so punctually effected, (ever blessed be his *Name*) that *this person* never discourseth with me, that he doth not put me, as it were into an *extasie*, and even besides my self: and, had I not seen it by experience, perhaps I should not believe it: our *Lord* having in a very short time, done him such high favours, and kindnesses, and so entirely possessed him to himself, that he seems no longer to live to any thing of this world. His *Majesty* uphold him, by his all-powverfull hand; for, if
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he go on thus, (as I trust in God he will, being so well grounded in the knowledge of himself) he will prove one of his choicest servants, and exceedingly advantageous, and useful to many souls; having in a little space attained great experience of spiritual matters, this being a gift which God bestovvs, vvhhen, and hovv, he please; neither herein regards he *time*, or the *service* done him: yet I say not, that these do nothing; but, that many times our Lord gives not that *Contemplation* to one in twenty years, vvvhich to others he gives in *one*: his *Majestic* best knows *why*. This is our mistake, that we think, by *years* to come to the *knowledge* of *that*, which it is impossible, by any means to attain, without experience: whereupon many err (as I have said) in desiring to *know* the *Spirit*, without the *having* of it.

I say not, that he that hath not the *Spirit*, being yet a learned man, may not govern him that hath it; but let it be understood in order to the exterior, and to that interior, which carries with it a conformity to the natural way, by the operation of the understanding; and, as to the supernatural, let him beware, that he proceed according to *Holy Scripture*, and the Doctrine of the Church. But farther let him not intermeddle, nor think, he understands, what he doth not, nor stifle their spirits, since novv, as to that, they are directed by a higher Lord and Master, and not left vvithout a *Superior*. Let him not vvonder at this, nor think such things impossible; to our Lord all is possible; but endeavour to fortifie his faith, and to humble himself, by considering, that our Lord makes sometimes an *old woman* it may be, skilfuller, and vvifer in this *Science*, than *him*, though a very learned man: and with this *humility* he shall benefit others, and his own soul more, than by seeming a *contemplative* person, when he is not. Therefore I say again, that, if he have not experience, and if he have not very great humility to understand, and *know*, that he understands it not, and that, notwithstanding his ignorance, 'tis not impossible; he shall but lide better himself, and less profit him, vvho treats vvith him: but if he have humility, let him not fear, that ever our Lord vvill suffer either the one or the other to be deceived.

Novv, this *Father*, I speak of, having received from our Lord this experience in several things, hath endeavoured also by diligent study (being one very learned) to discover, all, he could possibly, in this matter; and vvhat, by experience he understands not, he learns of such as do; besides, our Lord assists him, giving him strong faith; so that he hath much benefited both himself and some others, among vvhom I am one: for, as our Lord understood vvhat fore afflictions I was to sustain, so, it seems,

his Majesty provided, that, being to take unto himself some, who had the care of my soul, others should be left, who have in great extremities assisted me, and done me much good. Our Lord hath totally changed him, so that (as one may say) he scarce knows himself: and he hath also given him *strength of body*, for doing of *penance*, which he had not formerly, being very infirm: he hath made him *courageous* to every thing that is *good*; besides other favours; so that 'tis sufficiently evident to be a particular *call* of our Lord. Be He for ever *blessed*.

All this good hath befallen him, I believe, from the graces bestowed on him in *prayer*; for his virtues are not counterfeit, our Lord having already been pleased to try him by certain great mortifications, wherein he comforted himself with extraordinary courage, as one, that now understands very well the true value of the *merit*, which is acquired by the suffering of *persecutions*. I hope in the mercy of our Lord, that much good may by his means accrew to some of his Order, and to the Order its self. Something begins already to be discovered: I have had great *Visions*, and our Lord hath told me some things of him, and of the *Rector* of the Society of *Iesus*, that I mentioned, exceeding strange; as also of two other *Religious*, of S. *Dominic's Order*; particularly of one, on vvhom likewise our Lord hath bestowed the gift of understanding by experience, certain things, much for his profit, which I had formerly come to know of him; but those concerning him I now speak of, are very many.

One passage I will relate here at present. I was once with him in a *Locutory*, and the love, which my soul, and spirit understood his burned with, was so great, that it made me almost absorpt: for I considered the wonders of *Almighty God*, who in so short a space had elevated a soul to so high a pitch. It caused in me much confusion, to see him listen with so great humility, to that, which I spake about certain matters of *prayer*, my self having so little, in treating on that subject, in that sort, with such persons: perhaps our Lord vvas herein to bear with me, by reason of the vehement desire, I had, to see him a forward proficient in the way of *perfection*. My soul found such benefit in discoursing with him, that he seemed to have kindled in it a new fire of amorous longings to begin anew to serve God with greater fervour? O my *Iesus*, how much a soul all enflamed with love of thee can do! at what a great rate ought we to value it, and intreat our Lord, it may long continue here in this life! He that hath the same love, would fain march after such souls, as these, if he could. It is a great consolation for one that is sick, to find another affected with the same malady; it is a singular comfort to see, one is not alone; they much help each other both in suffering, and merriting.

riting: persons resolved to venture a thousand lives for God, excellently animate, and back one another, wishing an occasion offered wherein to lay these down, and lose them for his sake. Like souldiers, who, to get spoil and booty, and enrich themselves thereby, desire wars; knowing, to attain their end, they must use this means. Toying is their employment. O what a favour is it, when our *Lord* gives one light, to understand the very much that is gained by suffering for his sake! This is never well known, till all things be left; for, whoever adheres to any one thing, shews, that he sets some value upon it, and, if he value it, it must needs be a pain, and grief to him to leave it; and so all becomes imperfect and lost: and justly this ensues of it, that whoever pursues *what is lost*, proves also *himself* to be *lost*. And what greater perdition, blindness, mis-adventure imaginable; than to esteem highly of that, which its self is *nothing*?

To return now to what I was saying; I being in excessive joy upon the beholding that soul, in which, methought, our *Lord* would have me clearly see the treasures he had there deposited; and considering the favour he had done me, in ordering me to be the means, whereby it should be effected, who knew my self so unworthy thereof, I more valued the favours, our *Lord* had conferred on him, and reckoned, I was more a debtor for them, than if conferred on my self; and I rendred high praise and *thanks* to the *Divine Majestie*, because I perceived, He went on still accomplishing my desires, and hearing my prayers, wherein I besought him, to excite the spirit of such persons. Mean while my soul, already unable to sustain so great a joy, went out of her self, and lost, to gain her self the more: she lost, I say, these present considerations, and that hearing of that divine tongue, in which the *Holy Ghost* seemed to speak, and there fell on me a great *Rapt*, which made me in a manner lose my senses, though it lasted but a little while, I saw *christ our Lord* in great *Majesty and glory*, shewing himself exceedingly pleased with what passed there; and so he told me, and would have me plainly see, that at such conferences he is ever present, and how extremely he is delighted, to have men so love to speak of him.

Another time, being far from this place, I saw this *Religious man* born on high by *Angels* in great glory. I understood by this *Vision*, that his soul improved much; and so it was; for he was slandered with a horrible crime, much to his disgrace, and by one, whom he had formerly obliged, and done a cure both to his reputation, and his soul; which notwithstanding he endured with admirable patience, performing other things, much to *Gods* honour, and suffering other persecutions.

I need not, I conceive, relate any more here now, seeing your Reverence knows them; but, if you think fit otherwise, they may hereafter be rehearsed to God's glory.

All the *preditions* concerning this *Monastery* already mentioned, and others, vvhich I shall afterward mention, both about it, and several other things, are punctually fulfilled; some of them foretold me three years before they were known; some others sooner, some others later, as our Lord revealed them to me. I alwayes related them to my *confessor*, and to this *widow*, my friend, with whom I had liberty to talk freely; and she (as I understood afterwards) discovered them to others, who know, that I lye not; vvhich our Lord permitted me not to do in any thing, and much less in matters so important, to dare to treat otherwise, than vvith all truth. A *cousin* of mine dying suddenly, and I being exceedingly troubled, because he had not time to confess, it vvvas told me in prayer, that my *Sister* should die so; therefore I should go to her, and mind her to prepare her self for it. This I told to my *Confessor*, who not giving me leave to go, our Lord often re-advertised me; vvhen he vvvas acquainted vvith this, he bade me go, for there was no harm in it. She lived in a certain *village*, vvither, vvithout acquainting her first therewith, I being come, I told her not plainly the reason; but proceeded by litle and litle, to give her vvhat light I could in all things: I perswaded her to *confess often*, and in every thing to have a main care of her soul: she, being very pious, did so. Some four or five years after she had accustomed her self thus, and taken strict care of her conscience, she died, vvithout any one by her, or being able to make her *confession*. It fell out well, that, according to her custome, it was about a week since she had confessed. I was exceeding glad, vvhen I heard of this her death; she vvvas a very litle while in *Purgatory*; it vvvas not (as I think) full eight dayes, vvhen, one morning as soon as I had communicated, our Lord appeared to me, and I savv him conduct her into *eternal glory*. In all those years to that instant, that I vvvas told of her death, I never forgot vvhat was said to me, nor yet my *Companion*; vvho, vvpon the unexpected news, that she was dead, came to me all amazed, to see how punctually that was fulfilled, vvhich our Lord had spoken to me. Blessed for ever be He, vvho takes such care of souls, that they perish not. Amen.

C H A P. 4.

She prosecutes the former Subject of the Foundation of the Monastery of the Glorious Father S. Joseph. She recounts the wayes whereby the Lord ordained, Holy Poverty should be observed in it; and the reason, why she left the Lady, where she was: with other things that fell out afterward.

NOW, I living in the house of the *Lady* above-mentioned, with whom I continued above *half a year*, by our *Lord's* providence, and disposal, a devout *Lay-Sister* of our *Order*, called *Maria de Iesu*, above *seventy leagues* off this *city*, came to hear of me. She happened to take a journey this way, and, understanding, that I was here, travelling some miles out of her way, came to *Toledo*, to conferr with me. Our *Lord* had moved her the *same year* and *month*, that he had me, to build another *Monastery* of our *Order*: out of a desire whereof she sold all she had, and went to *Rome* barefoot, to obtain leave to effect it. She is a woman of much penance, and prayer, and our *Lord* bestowed on her many graces, and favours. Our *B. Lady* appeared to her, and bid her put it in execution. She so surpassed me in serving our *Lord*, that I was ashamed to be in her presence. She shewed me the *Bull*, she brought from *Rome*; and in a *fortnight's* time that we lived together, we took order, how we would have these *Monasteries* built. And, till I conferred with her, I never knew that our *Rule*, before it was mitigated, forbade all having propriety: and I was unwilling to found without revenue, because my intention was, not to distract our selves with the care of providing necessaries; never reflecting on the many cares, and troubles, propriety carries along with it. But this *blessed woman*, being taught of *God*, very well understood, though not able to read, what I, with my so often reading our *Rule*, and *Constitutions*, yet was ignorant of. When she told me this, I was glad, and liked it well; though I feared, they would not consent thereto, and allow me it, but say, I attempted extravagancies, and that I was not to undertake matters, for which others should smart by my means; for, had it concerned only my self, and depended on me alone to determine, I had not been withheld from it little or much; yea, the thinking that I was to observe the *Counsells* of our *Lord Iesus Christ*, satisfied me much, since his

Maria.

Majesty had already given me very strong desires of *Poverty*. So that, for my own part, I made no doubt, but it was best; for I had wished long before, if it might have been, and had suited with my condition, to have gone a begging, and asked alms for the love of *God*, and possess nothing, neither house, nor any thing else: but I doubted, in case our *Lord* gave not others the same desires, whether they would not live in discontent. I likewise made a question, whether I might not so be a cause of some distraction, for that I saw some poor *Monasteries* not very recollected; and never considered, that their *poverty* proceeded from want of *recollection*, not their want of *recollection* from *poverty*; for, solicitude makes not *Religious* persons the richer, and *God* is never wanting to them that serve him.

In brief, I had a weak faith, not so *this servant of God*. Now, though I consulted many for their judgment on all occasions, I found almost none of this opinion, neither *Confessors*, nor the learned; with whom I treated: they alledged so many reasons to me, that I knew not what to do: for, when I understood that the *Rule* enjoined it, and saw, it was of greater perfection, I could not be perswaded to admit the having *Revenue*. And, though sometimes I found my self convinced by them, yet afterward returning to my prayers, and beholding *Christ* upon the *Cross* so very poor, and naked, I could not with any patience endure the being rich: and I begged of him with many tears, to effect it in such sort, that I might see my self poor, as he was.

I discovered so many inconveniencies in the having of *Revenue*, and perceived so many troubles, and distractions to arise thence, that I did nothing but dispute with the *Learned*. I writ to that *Dominican Father*, that assisted us; who sent me in writing two leaves of the repugnancies, and *Theological reasons* against the doing it, certifying me, that he had purposefully, and with great diligence studied the point. I answered him, I would not make use of that *Theology*, which inferred the not following, my *vocation*, and my *Vow* made of *Poverty*, and the *Counsels* of our *Saviour*, in all perfection; nor desired, he, in this case, should befriend me with his skill and learning. If I light upon any one, that took my part, or was of the same mind, I was very joyful. The *Lady*, whom I lived with, furthered me herein exceedingly: some at first told me, they liked it well; but afterward weighing it more maturely, they found so many inconveniencies in it, that they laboured with me much to dissuade me from it. To whom my answer was, that since they had changed their minds so suddenly, I meant to stand to their first opinion.

About the same time it fell out, that this *Lady* having never seen the holy man, *Fr. Peter of Alcantara*, and being extremely desirous thereof
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our Lord was pleased at my entreaty to bring him to her house; who, like a true lover of poverty, having so many years observed it, very well understood the great riches comprized therein, and thereupon much assisted me, and commanded me in no wise to desist from pursuing this my design. So, with this opinion, and approbation of his, as of one, that, better than others, might deliver his judgment in it by reason of his long experience, I resolved to proceed no further in consulting others.

Being one day in prayer earnestly recommending this business to God, our Lord bade me, *Daughter, by no means neglect to fownd it in poverty, for this is my eternal Father's will, and mine: I will assist you.* This was with such powerful effects in a Rapt, that I could in no wise doubt, but it was from God. Another time he told me, that in Revenue was confusion; with several things in commendation of poverty: assuring me, that whoever cordially served him, should not want necessities; and of such want (as I said) I, for my part, was never afraid. Our Lord also changed the mind of that *Licentiate*, I mean, that *Religious person*, the *Dominican*, who had writ to me formerly against it, namely, that I should not found it without Rents. And now I was exceedingly satisfied, upon hearing this from our Lord, and having the opinions of such persons; so that in my resolving to live upon alms, methoughts, I already enjoyed all the wealth in the world.

At this time my *F. Provincial* released me from the tie of obedience, he had imposed on me, of living in that *Ladies house*, leaving it to my choice, either to go, or stay, as I best liked, until the time of the election of a *Prioress* in our *Monastery* of the *Incarnation*. I had information, that divers intended to put me upon this office, which, with the meer thought of it only, so afflicted me, that I resolved willingly to endure any kind of torment for God, but at no hand could prevail with my self to accept of this. For, besides the trouble, which was no small one, because the *Nuns* were very many, together with other reasons, & motives; I never loved to be in Office, but ever refused it, as thinking it greatly to endanger my conscience: so that I thanked God, I was not there. I writ to the women my friends, intreating them not to vote for me. Being at that time much pleased, with the seeing my self out of that noise, our Lord said to me: *Daughter, You shall not neglect in any wise to go thither: and, since you desire a cross, there is a good heavy one prepared for you; decline it not; for I will support you. Go courageously, & speedily.* Hereupon I grieved extremely, and did nothing but mourn: supposing my Cross to be the charge of being *Superiress*, which I could by no means be persuaded was good for my soul, nor yet knew I how to give way thereto.

Of this I gave account to my *Ghostly Father*, who commanded me to dispatch presently, and be gone, it being evident, that this was greater perfection; but, by reason of the great *heats* then, he respited me certain dayes, lest the *journey* might do me hurt; for, it was soon enough, if I got thither by the *Election*. But, our *Lord* having otherwise disposed, I was presently to obey; for I was so extremely disquieted, that I could not use prayer; and, methought, I was defective in my obedience to our *Lord's* command, and, by being treated there civilly, and much made of, became unwilling to go away, and so expose my self to suffering; that I did only give *God* fair words: and, since I might live where was greater perfection, wherefore did I neglect it? for, if I *died* in the way, well, and good. To this was added a heaviness, and straitness of soul, and our *Lord's* taking from me all *gust* of prayer. In brief, I was brought to that pass, that now to stay, and spend time, was so great a torment to me; that I requested the *Lady* she would be pleased to let me go; for, my *Ghostly Father*, seeing me in this condition, already bade me be gone; *God* having inwardly moved him, as he had me. *She* took my intended departure so to heart, that this proved to me another torment; for she said, she with great pains, and trouble, using divers artifices, and importunate requests, obtained of *F. Provincial* my coming thither. I accounted it an extraordinary favour, that she condescended thereto, because of the grief it caused her; but she, being a great servant of *God*, and telling her, it tended much to the service of his *Divine Majesty*, with several other things, putting her in hope likewise of my seeing her again, in conclusion she with much difficulty was satisfied.

Now I felt no more sorrow at all about my departure; for, upon my discovering, or understanding, that any thing is of greater perfection, and more to *God's* service, I am contented; and the joy, I found in pleasing him, took away my grief for parting with that *Lady*, whom I saw so exceedingly afflicted at my going away; and with others, to whom I was very much obliged, and particularly with my *Confessor*, who was of the *Society* of *Jesus*; and I was much satisfied in him. But, the more I saw, I lost these consolations for *God*, the more I was pleased at the losing thereof. I could not discern, how this should be; for, I plainly saw, that these two contraries did well consist together, to joy and solace my self in that, which yet displeased me to my very soul: for, here I lived at ease, and quiet, and had the convenience of spending many hours in prayer: and, on the other side, I saw, I went about to put my self into the fire, our *Lord* having already signified as much to me, by telling me, I was to suffer a great *Cross*, (though I never thought it would have proved such, as after-

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ward I found) and yet for all that, I went very chearfully, consuming my self, because I entred not the lists presently, since it was our *Lord's* pleasure, I should: and so his *Majesty* gave resolution, and strength to my weaknes. Yet, I could not, as I said, vvell conceive how this might be; I thought on this *similitude*: if I had in my possession a *jewel*, or any thing wherewith I were much taken, and should chance to know, that one, whom I loved *more* than my self, and whose satisfaction I preferred before my own, did desire it, certainly I should rather chuse to vwant it, than to keep it, because I should thereby please the party, I so dearly loved; and, as this gust of pleasing him would exceed my own content in possessing it, so likewise would it remove the sorrow, I might suffer in foregoing, that *jewell*, or any other thing I loved; and the content, I took therein. So that, though I desired not to go, both for the conveniencey, I had for my prayers in that *Ladies house*, and for the not leaving persons, who, I perceived, so much resented my departure, which, because I am naturally very grateful, vwould at another time have served to afflict me extreemly; yet, at present, though I vwould, I could not be sorry.

My *dispatch*, and the not deferring my journey a day longer, vvas of such *consequence* to the business of this *Monastery*, that I know not how possibly it could have been concluded, had I then delayed. O the *immense greatness* of God! I am many times astonished, when I consider, and observe, how particularly his *Majesty* was pleased to help me to compleat the founding of this *little Closet of God* (for, such indeed I take it to be) and his *lodging* wherein his *Majestie* delights, as He told me once in prayer, that *This Monastery was the Paradise of his delights*; so that it seems, our *Lord* hath chosen out *those souls*, which he hath drawn to it, in whose company I live with great confusion to my self: for I could not have known how to have withed *such* for this purpose, *persons* of such *austerity*, *poverty*, and *prayer*, suffering all with that *alacrity*, and content, that every one judgeth her self unworrrhy the honour of being admitted to such a place; especially some, whom our *Lord* hath brought hither from the many *vanities*, *bravery*, and *pomp* of the *world*, wherein they might have continued well content, according to its usual *laws* and *customs*. And our *Lord* hath here so *redoubled* their *joyes* to them, that they plainly perceive, they have already in this life gained a *hundred* for one for what they have quitted; and therefore they are never fatiated with rendering thanks unto his *Divine Majesty*. Others our *Lord* hath changed from *good* to *better*: to those that are but *young* he hath given courage, and understanding, both to desire no other thing, and to know, that (even here

also) to live with the more quiet, they must *sequester* themselves, and *fly* from all the things of this *world*: to those that are *elder* and *infirm*, he hath granted, and continues strength to be able to undergo such *austerity*, and *penance*, as all the rest do.

O my Lord! how evidently do you manifest your *power*! we need not seek out *reasons* for what you will bring to pass; since, beyond all *natural reason*, you make things so possible, as you sufficiently shew, that nothing more is required, but only to love you sincerely, and in good earnest to forsake all for your sake, that you, my Lord, may facilitate every thing to us. That saying of your Prophet, *Psal. 9. 20.* is very applicable here, *Qui singis laborem in precepto*: that you feign labour in your precept: since I see none there, O Lord, nor understand, how it is a *strait* way, that leads to you; I rather find it a *broad*, and *royal* road, and not a *strait* path: a road into which he that puts himself in good earnest, goeth the most secure: very remote from such persons, are the *strait* passages of the mountains, and the rocks men fall from, because such stand remote from the occasions of ill. A *narrow* path, and a *bad*, I call that, and a *strait* passage, which on one side hath a very *deep valley*, whither one may easily slide, and on the other, a *steep precipice*, from which the unwary, and never so little careless, fall headlong, and are ruined. He that loves you, my *supreme Good*, travels secure in a *broad* and *noble* road, the *Kings high-way*, far from precipices, and stumbling in the least, because you, O Lord, reach him forth your hand: or, if sometimes he fall, yet are not such falls able to spoil, and undo him, if indeed he love *You*, not the *things* of the *world*; and walk in the *valley* of *humility*. I cannot imagine, why men are so afraid to put themselves in the way of perfection: Our Lord of his mercy grant, we may understand, how desperate a security it is, to pass through the midst of so many apparent dangers, as are met with in conversing according to the *rate* of the *world*, and taking up its *customs*; and that true security indeed consists in endeavouring to advance still forward in *God's* way. Let us look at him before us, and never fear this *Sun* of *righteousness* will set, or leave us to wander by night, and be lost, except we first leave him. Men fear not to go among *lions*, each of which seems, as if he would tear away a piece of them; I speak of *honours*, *pleasures*, and such *delights* (for so the world stiles them) but here, belike, the Devil makes us afraid of a *little monster*. A *thousand* times I am astonished at it, and *ten thousand* times would satisfy my self with *weeping*, and with a loud voice proclaim to all the world my own [former] great blindness, and wickedness, to try, whether I could help any whir, to make others open their eyes a little [as mine have been open'd]

open'd]. He open them, who by his all-powerful goodness can do it, and never permit mine any more to grow blind again. *Amen.*

CHAP. 5.

She prosecutes the former Discourse; and tells, how this Monastery of the Glorious S. Joseph was concluded and founded; the great oppositions and persecutions the Nuns endured, after they had taken the habit: and the great troubles, and temptations she her self met with: how also our Lord brought her out of all with victory, to his glory and praise.

BEing now got out of that City, I went very chearfully on my journey, resolving most willingly to suffer whatever our Lord's pleasure was. The same evening, that I came hither, were brought the letters, and the *Breve* from Rome for erecting the *Monastery*: so that I, and they also that knew, how much our Lord hastened my coming, were astonished, when they saw the great need there was of it, and the *conjuncture*, wherein our Lord brought me to this place. For here I found the *Bishop*, and the holy man *Fr. Peter* of *Alcantara*, and that other Gentleman, a great servant of God, at whose house this holy man lodged; for he was a person with whom the servants of God were wont to be hospitably, and courteously entertained. These two prevailed with the *Bishop*, to admit the *Monastery*, which, having no revenue, was no small favour; but he was such a friend to those, whom he saw so resolute in God's service, that he soon consented to the furthering thereof. And the holy old man *Fr. Peter* was he, that, upon the point, did all; who, approving, and commending it to all, laboured exceedingly sometimes with one, sometimes with another, to promote it. Had not I come, as I said, in so fit a season, I cannot imagine, how it could have been effected; for this holy man staid but a little while here, (as I take it, not full eight daies, and in that time very sickly) and soon after our Lord took him to himself. It seems his Majesty was pleased to preserve him alive, till he had finished this business; for it was a long time (I know not, whether more than two years) since he had been ill. All was carried with great secrecie, for, unless it had been so, no-

thing could have been done, the people so disgusted it, as was afterwards seen.

It fell out by the providence, and disposal of our Lord, that my *Kinsman* [who lived in the house] sickened, his *wife* being from home, and that so dangerously, that leave was granted me to go and take care of him; and, upon this occasion, nothing came to light, though there wanted not some, who had a kind of *jealousie*, but not an absolute belief, of the thing. It was a great wonder, he lay no longer sick, than was needful for the business; and, when it was requisite, he should recover (that I might be quit of my attendance, and the house left clear, and empty) our Lord on a sudden restored him to health; so that he himself admired it. I found great difficulty in labouring sometimes with one, sometimes with another, to get the *Monastery* admitted; besides, I exceedingly hastened the sick man, now recovered, to clear the house; and the *Masons*, and *Carpenters* to finish it with all speed, in such sort at least, as that it might retain the form of a *Monastery*; for, to the completing thereof, a good deal was wanting. My *Companion*, the *Widow*, was not here (for, we thought it best, she should be far-off, the more to disguise things) and I saw plainly, that all lay in expedition, and dispatch, for divers reasons; one was, that I feared every hour, I should be commanded to return to my *Monastery of the Incarnation*. The troubles, I suffered here, were so many, that I began to think, whether this were the *Cross* mentioned, though it seemed a very light one in comparison of that heavier, meant by our Lord, and prepared for me to suffer.

So, every thing being in a readiness, it pleased our Lord, that on St. *Bartholomew's* day, certain *Maid*s took the *Habit*, and the *B. Sacrament* was there reposed; this *Monasterie* of our most Glorious Father S. *Ioseph* being established with full licence, and authority, in the year 1562. I was present to give them the *habit*, together with two other of our *Nuns* of the *Incarnation*, which happened to be then abroad. Now this House, (at present a *Monastery*) being that, my *Kinsman* dwelt in, (for, as I said, he purchased it, the better to colour the business) I had leave to live in it; and I did nothing, but by the advice of the learned, that I might not go a jot contrary to *Obedience*; who, seeing it, upon several grounds, conduced much to the advantage, and reputation of the whole Order, though I proceeded with secrecie and caution, that my own *Superiors* might not know of it, told me, I might lawfully do it; for, methought, rather than commit the *smallest imperfection*, they should have discovered to me therein, I would have left a thousand *Monasteries*, much more one: this is most certain. For, though I desired it, to sequester

sequester my self thereby from all, and follow my profession, and vocation with greater perfection and clausure, yet I desired it so, that, whenever I had understood, and perceived it more for God's service totally to desert it, I should have done it with all tranquillity, and chearfulness, as before I did.

I seemed (then) to be in a kind of glory, to see the most Holy Sacrament placed on the Altar, and shelter afforded to four poor Orphans (for they were admitted without a dowry) and they, great servants of God: for, this was designed at the beginning, that such persons should be taken in, who, by their example, might prove a foundation to this new edifice, and that we might achieve our main end, of much perfection, and prayer: from whence might be continued a work, which I knew would tend to the service of our Lord, and the honour of the Habit of his Glorious Mother: for this was my chief desire, and care. Besides, it yielded me great consolation, to see that effected, which our Lord so strictly had enjoined me, and one church more in this city, under the Title of my glorious Father S. Joseph, than formerly had been: Not that I, for my part, seemed to have done any thing therein, for I never had, nor have yet, such a thought; conceiving alwayes, that it was our Lord who did all; and that Title, which I for my share had effected, I know was attended with so many imperfections, that, I find, I rather deserved blame and censure, than acceptance, and applause: but it satisfied, and pleased me much to consider, that his Majesty had made use of me, being so very bad, for the instrument of so noble a work: and hereat I was so transported with joy, that I was as it were, besides my self in profound prayer.

All this ended, some three or four hours after, as I conceive, the Devil made a fierce spiritual assault upon me, after the manner following. He suggested a doubt to me, whether what I did, were not peradventure ill done; whether I entrenched not on Obedience, in attempting it, without a command from Father Provincial (for I imagined he would take some offence at my subjecting it to the Ordinary of the place, before I had acquainted him therewith; although, on the other side, since he was unwilling to admit it, [as it was designed] and I had no way changed it afterward, I thought he would not much care): the Devil likewise made me question, whether, possibly, those that lived here in such austerity, would afterward like it; whether they might not want visitals; whether it were not a fond extravagancie; and who put me upon it? Had I not a Monasterie of mine own? In fine, the charge, our Lord had given me, the many judgments of others, whom I consulted, the Prayers made

made. (for, for above *two years* I did almost nothing else) were now as clean vanished out of my mind, as though there had never been any such thing; and only I remembered, how it was my *fancy*. All vertues, and even Faith its self, stood now suspended in me, so as I had not the power to exercise one of them, or defend my self from these blowes. He likewise represented to me, Why would I shut my self up in a *Monastrie* so strict, having so many *infirmities*? How should I be able to endure so great *penance*, and quit a *House* so spacious and pleasant, where I had lived so contentedly, and had so many friends? that perhaps these here would not prove to my mind; that I obliged my self to too much; that possibly I might grow into *despair*; and that, it may be, the Devil instigated me thereto, to bereave me of my peace, and quiet; whereupon I should be disabled for continuing my prayer, being thus disturbed, and at last lose my soul. These and the like things the Devil presented before me all together, so, as I had no power to think on any thing else; and that with such an heaviness, obscurity, and darkness in my soul, as I know not how to express, much less to exaggerate. Finding my self thus, I went to visit the *B. Sacrament*, though I was not able to recommend my self thereto, being in an *agony* methought, like one in the *pangs* of death. To communicate this to any, I neither durst, nor might, because I had not as yet a *Confessor* assigned me.

O my *Jesus*; and what a miserable life this is; wherein is no secure contentment, nor any thing without change! But *just now* I was so very glad, that, methought, I would not have exchanged my content with any one alive; and instantly the same thing which caused that, so tormented me, that I knew not what to do. O, did we narrowly observe the passages of this life of ours, every one by experience would see, how little he ought to esteem either its joys, or sorrows. Certainly this was one of the strongest, and sharpest encounters, I ever met with in all my life. It seems, my spirit presaged the very much, I was shortly to suffer, though it amounted not to so much as *this*, should it have lasted. But our *Lord* left not his poor servant in distress; for he ever supported me in tribulations, and so he did in this; and he afforded me a little light to discern, it was a *temptation* of the Devil, and to understand the truth, that indeed he did all this, to terrifie me with his lies. Whereupon I began to call to mind the strong resolutions, I had made of *serving God*, and the desires I had of *suffering for his sake*: and I considered, that, if I meant to put them in execution, I must not seek after ease; that, if I found *troubles*, there would be *merit* too; and that, if I, to please, and honour *God*, undertook them, this might serve me instead
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of Purgatory. What was I afraid of? Since, if I desired crosses, these were good great ones; and the more opposition, still the more gain: And why wanted I courage to serve one, to whom I was so much obliged? With these and other considerations, offering violence to my self, I promised before the most Holy Sacrament, to do my uttermost for procuring a Licence, to go (dwell) in this Monastery; and, in case with good conscience I might, *Vow perpetual clausure*. As I was doing, and saying this, presently in the very instant the Devil vanished, and I remained satisfied, and quiet, and so have continued ever since. All that is observed in this House, about *Clausure*, *Penance*, and other *Austerities*, is in fine become pleasant, and little, or nothing; on the other side, the content here is so great, that I sometimes think, what thing in the whole earth I could have chosen, either more, or indeed so much savoury, and delicious. I know not, whether this be not partly the cause, I have better health, than ever; or whether, because there was both necessity, and reason, I should do, what all the rest did, our Lord would therefore bestow this consolation upon me, to enable me to do it, though with pain; which ability of mine, all those, who know my infirmities, do admire. Blessed be He, who gives all, and to whose power every thing is possible.

I went away very weary from this *combate*, laughing to my self at the Devil, for I plainly saw, it was he. I believe our Lord permitted it (since in *Twenty eight years* space, and more, that I have worn this *habit*, I never, even for a moment, knew, what a thing discontent, and sadness for being a *religious woman* meant;) to the end I might understand the signal favour He had done me herein, and what a torment he had freed me from: And wical, that in case I should see any of the rest in like condition, I should not wonder, but rather compassionate her, and be able to comfort her.

Having passed this *brunt*, and desiring to take a little rest after *Dinner* (for I had almost none all the night before, and several other nights wanted not for cares, and troubles, besides the great weariness of all the precedent days) when it was once known in my Monastery, of the *Incarnation*, and in the *Town*, what was done, there arose a huge uproar, and murmuring, for the reasons aforesaid, which seemed to have some shew. Presently the *Priorefs* sent me a command to repair thither *instantly, instantly*. I, understanding her pleasure, went immediately, leaving the *Nuns* very disconsolate. I perceived well, I should meet with troubles enow, but inasmuch as the *House* was now finished, I regarded them little. I betook my self to prayer, humbly

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beseeching our Lord, that he would help me; and my Father S. Joseph, that he would bring me back to *this Monastery* of his; offering up to him whatever I was to suffer. And being exceeding glad, and desirous of an occasion of enduring something for his sake, and of serving him, I went thither, taking for certain, that they would presently put me in Prison: Though in my opinion that would have been a great ease to me, in regard I should not discourse with any, and should thus repose a while in *Solitude*; which was but needful for me, since the perpetual conversing with people left me quite harassed; and as it were ground even to dust.

As soon as I came, I gave an account, and satisfaction concerning my self to the *Priorefs*, who was somewhat pacified; but they all sent for Father Provincial, and so the business remained to be heard before him: who being come, I was summoned to appear, exceedingly pleased to see my self suffer something for the love of our Lord; for I did not find that herein I had offended his *Divine Majesty*, nor my Order in anything, but rather had endeavoured with all my power to promote it, and for this would willingly have died, it being my whole desire, that its first *Institution*, and Rule might be observed in the highest perfection. I called to mind the sentence passed on Christ, and saw how that, which I lay under, was little, or nothing. I acknowledged to Father Provincial my fault, as one very guilty; and such I went for to them that knew not all the Circumstances. After he had sharply reprehended me, though not with so much rigor, and severity, as the offence, and that, which many reported it to him, deserved; I would not have excused my self, because I was resolved to suffer, but desired he would pardon, and punish me, yet not retain any displeasure against me. In some things I well enough saw, they accused, and charged me wrongfully; for they objected, that I had done it to get me Reputation, and a Name, and the like; but in other things I understood evidently, they said true; as, that I was the worst of all the Nuns; and that, having no better observed the religious Discipline used in this Monastery: How did I think to keep my Rule, and the Constitutions with greater rigor in another? That I gave scandal to the people, and introduced Novelties. All this nothing troubled, or disquieted me, though I made shew of being afflicted, lest I should seem to disregard and slight what they said to me. At last Father Provincial commanded me to declare there before the Nuns my reasons, and give an account of the Fact: that it was necessary I should do it. So, so far as I was at quiet within my self, and our Lord also assisted me, I propounded my

my reasons in such wise, as neither the *Provincial*, nor the *Nuns* which heard me, found cause to condemn me. I had speech afterward with *Father Provincial* alone, and informed him more particularly of the success of the business, who rested well satisfied, and promised me, that, if the *Foundation* of the *Monastery* went forward, and the *City* were quieted, he would grant me a *licence* to remove thither: for at present the tumult in the *City* was very great, as I shall now relate.

Two, or three days after, the *Governour*, and *Officers* of the *City*, with some of the *Chapter* assembled, who all joyntly declared, they would in no wise consent to the establishing hereof, being a manifest Detriment to the *Republick*; that the *B. Sacrament* should be taken away; and that they by no means, upon any account, would permit the founding of this *Monastery* to go forward. They appointed two *Divines* to meet out of every *Order*, to deliver their opinion; of whom some held their peace, others disliked the business; in fine, they concluded, it should be presently dissolved. Onely one *Father Dominicus Bannez*, a *Licentiate* of the *Order* of *S. Dominic* (although against us, not for its being a *Monastery*, but its being poor) said, there was no necessity of dissolving it so suddenly; that it ought to be maturely considered of, since there was time enough for it; that this case belonged to the *Bishop*, and the like. This was of great advantage; for, they being so enraged, it was a hazard, but they had immediately thrown it down to the ground. In fine, a *Monastery* of necessity it must be, because it so pleased our *Lord*, against whose will they all, though united, were able to do little. They propounded their reasons, moved with a good zeal; and so, though without offending *God*, made me, and all that favoured the business, (for indeed some such there were) suffer, and they sustained great persecutions. The murmuring, and tumult of the people was so great, that there was no talk of any thing else; and all blamed me, running to and fro continually, one while to the *Provincial*, another while to my *Monastery*. I was no more moved at what they said against me, than if they had said nothing; but the meer fear lest it should be dissolved, and the seeing those, who assisted me, lose their credit, besides the great molestation they endured, strook to my very heart: for, as to their reports concerning me, I was rather glad; and, if I had had but a little faith, should not have felt in other respects the least alteration; but a small defect in any one *Vertue*, is enough to lay asleep all the rest. Hereupon I was much afflicted those two days, wherein (as I said) those two meetings of the people were held: and being exceeding sad,

our Lord said to me; *Dost thou not know, I am powerful? What fearest thou? Be assured, the Monastery shall not be dissolved: I will accomplish all, that I have promised thee.* Wherewith I was much comforted.

Meanwhile they informed the *Kings Council* of the whole procedure, and an *Order* came, that a *Relation* also should be drawn up on our part, how this *Monastery* was founded. When (lo!) a huge contest began; for, in favour of the *City*, some were gone to the *Court*; and it was fit, that in behalf of the *Monastery*, some body should go; and Money there was none; nor knew I what to do. It was *Gods Providence*, that *Father Provincial* never commanded me to desist from prosecuting it; for he is such a friend to any good work, that, albeit he furthered not the business, yet would he not obstruct it: nor did he grant me a Licence to remove thither, till he saw, what the issue would be. These servants of *God* continued alone, and did more by their Prayers, than I by all my Solicitation, though it was but necessary to use the utmost diligence. Sometimes all seemed lost; especially one day, before *Father Provincial* was come, it happened, that *Mother Prioress* commanded me not to attempt, or engage in any thing about this business; which was in effect to throw up all. I went to his *Divine Majesty*, and said to him: *Lord this Monastery is none of mine, it is made for You; therefore, since there is none to follow the business, let your Majesty undertake it, and do all:* Which having said, I was in so great repose, and so void of care, as though I had had all the world to negotiate for me, and presently I reckoned the business as done.

A Priest, named *Gonzalo de Aranda*, a great servant of *God*, and friend to all *Perfection*, who had always assisted me, went to the *Court*, to attend the business, and prosecuted it vigorously; and that devout Gentleman *Franciscus de Salsedo*, whom I mentioned before, laboured herein exceedingly, and promoted it to his uttermost, not without many difficulties, and persecutions. I always in all things esteemed, and still esteem him, as a *Father*. Our Lord infused such zeal into those that assisted us, that each one took the matter to heart, as though it had been his own in particular, and his *Life*, and *Honour* interrested therein; being notwithstanding, no further concerned, than, as judging it a service done to *God*. *Gods* assistance to a certain Priest, *Master Daza*, one of those that much befriended me in this affair, was evidently seen; for, in another great *Assembly*, and *Consultation* held in the *City*, he in behalf of the *Bishop* appeared, where he alone in such sort opposed himself against the opinion, and sense of all, that in the end he pacified them, by proposing to them certain Expedients; which

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sufficiently served to suspend the design, and stop their fury. But nothing prevailed to make them wholly desist, but they soon returned again, so that they would even lay down (as I may say) their *lives* for the dissolving of it. This servant of God was he, who gave the first four Nuns the *habit*, and placed there the *B. Sacrament*; for which he underwent very great persecution. This opposition lasted almost half a year, to recount particularly the great difficulties sustained in which time would be too tedious. I was astonished to see what mischief the Devil wrought against a *few*, and those too poor contemptible *women*; and how it could seem to all, that these should be so great a damage to the *City*, but *twelve women* only, and a *Prioresse*; for more they were not to be (I speak this to those persons, who withstood it) and of so austere lives: For supposing some detriment, or error therein, it would a'l light upon themselves; but loss, or prejudice to the *City* seemed no way probable, and yet they found these so many, that they with good conscience opposed it.

At length they began to yield, and came to this conclusion, that, in case the *Monastery* were endowed, they would admit it, and be content, it should go forwards. I was now so weary of seeing the trouble of all those, that assisted us, more than my own, that I conceived it not amiss to take *Rent* till they were quiet, and afterward lay it aside. And sometimes also (as a wretched, and imperfect creature) imagined, it was possibly our *Lords* pleasure, since without this *Revenue* we could not carry it; and already I condescended to this accord. The night before it was to be concluded (an Agreement being already begun) as I was in prayer, our Lord said to me; *Daughter, make no such agreement, as this; for, if once ye begin to admit Revenue, they will not afterward consent to your laying it down*: Adding hereto certain other things. The same night appeared to me the holy man *Fr. Peter of Alcantarra*, who died but a little before, and had written to me before his death, hearing of the great opposition, and persecution, we suffered, that he was very glad, this *House* was founded with so great opposition; for, it was a *sign*, our Lord would be much served, and honoured therein, since the Devil laboured to hinder it: And that I should by no means consent to have it endowed; inculcating this twice, or thrice to me in the same *Letter*, with great earnestness; assuring me, that, thereafter as I persisted resolute, and constant herein, all should succeed, according as I desired. I had already seen him two other times since his death, and the *glory*, which he had: And so it affrighted me not at all, but gladdened me rather; for he always ap-

peared to me in the manner of a *glorious body*, full of *splendor*, and the beholding him delighted me exceedingly. I remember, the *first* time I saw him, he told me among other things, the great glory he enjoyed, and how *happy* the *Pennance* proved, he had performed, whereby he had obtained so high a reward. But, because I believe, I have elsewhere spoken hereof, I say no more here; save that at this time he discovered to me something of rigor, and only bid me, by no means take *Revenue*; And why would I not follow his counsel? And presently vanished, leaving me much amazed. The next day I soon acquainted the forementioned *Gentleman* (as he, to whom in all things I had recourse, and who laboured herein more than any other) what had passed, and that he should in no wise yield to the taking *Rent*, but go on in the *Suit*. He was more resolute, and constant in the business, than I, and was extream glad thereat: confessing to me afterward, how unwillingly he spake of any such agreement.

After this there rose up another person, an eminent servant of God, and (things now being in a good condition) with a good zeal desired, the matter might be referred to the judgment of the *Learned*. And here I found trouble enough; for, some of those who assisted me consented thereto, and were of the same opinion: And this was an *artifice* of the Devils contriving, of harder, and worst digestion, than all the rest. Our Lord helped me in all; for it is impossible, writing thus succinctly, to explicate fully what was endured in *two* years space from the time that this *Monastery* began, till it was finished: only this *last*, and the *first half year* were the most troublesome.

In this time it fell out one day, that a *Breve* was brought me from *Rome*, wherein the *Pope* prohibited this *Monastery* to be capable of receiving *Rent*; and so all was concluded, it having cost me some pains. Being much pleased to see it thus finished, and reflecting on the past troubles, praising our Lord, that he vouchsafed in anything to make use of me, I began to consider the things that had happened: And indeed in every one of them, that seemed of any importance, and were done by me, I found many defects, and imperfections, and sometimes small courage, and oftimes little faith: Yet, to this present, wherein I see fulfilled all, that our Lord hath told me concerning this *Monastery*, I never failed resolutely to believe it; nor could I at least so much as doubt of it. How this should be, I know not; because, on one side, it seemed impossible to me; and, on the other, I could not doubt thereof; that is, believe, but it would come to pass. In fine, all the good, I found our Lord had done it; and I, all the ill: Whereupon I
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forbore to think further thereon, and was unwilling any should remember me of it, that I might not review my so numerous defects. Blessed be He, who, when he pleaseth, draws good out of all. Amen.

The City being now something quieted, the Father Peter Bannez, a *Licentiate* of *S. Dominic's Order*, made all speed to come to *Avila*, who also assisted us in his absence; but now his *Divine Majesty* had brought him in a conjuncture, wherein we most needed him, and he exceedingly bestead us; so that our *Lord* seems only for this purpose to have called him hither: For he told me afterward, he had no occasion of coming, but accidentally had notice thereof. He staid here as long as was necessary, for appealing the minds of many, and did much good, by the great esteem they had of his Learning, and Vertue. At his departure he procured by certain means, that Father Provincial gave me a *Licence* (which to obtain so soon seemed almost impossible) to remove to this *Monastery*, taking some other *Nuns* of the *Incarnation* along with me, and to govern, and instruct the *Novices*, that were there. The day of our entrance, was a day of very great Consolation to me.

As I was praying in the Church, before I went into the *Monastery*, being as it were in an *Ecstasy*, I saw *Christ* our Lord, who, methought, received me with kindness, and affection, putting a rich *Crown* on my Head, and in a manner thanked me for what I had done for his Mother. Another time, as all the *Nuns* were at prayer in the *Quire* after *compline*, I saw our Lady the *B. Virgin* in very great glory, who seemed to receive, and protect us all under a pure white *Robe*, which she then had on: whereby I understood, how high a degree of glory our Lord would bestow upon the religious of this House. As the *Divine Office* began to be here Celebrated, the people began also to have a great devotion to this *Monastery*: More *Nuns* are taken in, and our Lord began to move such as most opposed us, exceedingly to favour us, and give us alms; so that now they began to like, what they formerly much disliked; and by little and little gave over the contention, acknowledging now, that they knew this work was of God; since, notwithstanding so much opposition, his *Divine Majesty* was pleased, it should go forward: And there is not any one now, that thinks it had been well, not to have erected this *Monastery*, much less to have dissolved it; and thus at present they are so careful to provide *Alms* for us, that, without being called upon, or our craving them of any, our Lord excites and stirs them up to send them: in so much that we live without wanting necessities; and so I hope in our Lord it will always be.

For,

For, they being but few, and doing what they ought (as, for the present, his *Divine Majesty* gives them grace to do) I am sure they shall never lack any thing, nor shall they need to be burdensome, or much chargeable to any; for our Lord will take care to supply them, as he hath hitherto done.

I am even transported with the abundant consolation I find, to see my self settled here amongst souls so disengaged from the things of the world; for, their whole *employment* is, to know how to advance still further in the *service of God*: *Solitude*, and *Retirement* is their chief *delight*; and the very thinking only that they are to be visited by any (be it their nearest *kinred*) unless it be the more to excite, and inflame such persons in the love of their *Celestial Spouse*, is a great affliction to them. So that no person comes to this *Monastery*, who makes not this his design; for, otherwise, neither are they welcome to others, nor others to them; their *language* is altogether speaking of *God*; and they neither understand, nor are understood, but by such, as discourse of Him.

We observe the *Rule* of our Lady of Mount Carmel; made by *Albertus Patriarch* of Jerusalem; and this in all its *strictness*, and *integrity*, as it was confirmed by *Pope Innocent IV.* in the year 1248. and the fifth of his *Pontificate*. Methinks all the troubles sustained for it are well bestowed. For, though it seem somewhat rigorous (in regard we never eat *flesh*, except in sickness, or upon necessity; and we fast some eight months together; with some other things, as in the *Primitive Rule* may be seen) yet in many things also, the *Sisters* account it not severe enough, and therefore observe certain things besides; which for the keeping this in greater *perfection*, appear to us necessary. I hope in our Lord, that what is begun will go on, and increase, as his *Divine Majesty* hath promised me. The other *Monastery* which that vertuous, and pious Woman, I speak of, procured to be erected, was likewise favoured by our Lord, and founded at *Alcala*; though she wanted not strong opposition, and suffered great difficulties. I know, that in it is observed our *primitive Rule* with all the strictness, and devotion, as in this. Our Lord grant that all be for the glory, and praise of himself, and the glorious *Virgin Mary* his Mother, whose *habit* we wear. Amen.

I believe your Reverence will be tired with the long Relation I have made of this *Monastery*; but it is very short in comparison of the many crosses endured, and wonders by our Lord wrought in it; whereof there are divers witnesses, that can swear to them. And so I intreat your Reverence, for the love of God, that, what you judg superfluous

fluos in this *Discourse*, you would cancel; but that you would preserve in it, that which concerns this *Monastery*, and, after my decease, consign it to the *Sisters*, the *Nuns* that shall succeed; for it will not a little animate those, who shall come after, in the serving of *God*, and in endeavouring, that what is begun be not ruined, and quite lost, but go on still from *good* to *better*, when they see the very much that the *Divine Majesty* hath there established, and effected, in erecting it by the means of so wretched, and base a creature, as *my self*.

And, since our *Lord* hath been pleased so particularly to express his *owning* this work, I conceive, they do very ill, and shall be severely punished by *God*, that shall dare to attempt the *relaxing* that perfection, which our *Lord* hath here set up, and afforded his assistance to, that it is carried on with so much delight: From whence it is evident, that it is very tolerable, and may with ease be practised, there being so great aids, and so good provision for those continually to live well upon, who desire (all alone) to enjoy their *Spouse Jesus Christ*; the only thing, which they are to pretend to, delighting to continue there in *solitude* with him alone. They are not to exceed the number of *Thirteen*; for, this, from the opinion of divers, I have learnt to be expedient; and by experience have seen, that, for procuring, and maintaining the *Spirit*, which is now enjoyed here, and living on *alms* without asking, or burdening any, it is requisite, they should be *no more*. And let them in these things rather believe *one*, who with so great difficulties, and the prayers of so many persons, hath obtained that, which seemed to be best. The great content, and chearfulness, with the little trouble, which, for the years that we have lived in this *Monastery*, we see all enjoy; besides the much better health, which we were not formerly wont to have, do clearly evidence, that this is most convenient. And whosoever thinks this rigorous, and difficult, let them blame their own want of *spirit*, and not the *Order* observed here; since even *delicate*, and *sickly* persons (having the *spirit*) undergo all with delight, and exceeding great ease. Let such persons go to *other Monasteries*, where they may also attain salvation in a way suitable to *their spirit*.

C H A P. 6.

An Extract out of the Life of S. Teresa, written by the Bishop of Terrassone, relating the Primitive Rule of the Carmelites, prescribed by Albert Patriarch of Jerusalem, and the Constitutions added by the H. Mother Teresa, mentioned by Her in the Precedent Chapter.

When the Holy Mother left the Monastery of the Incarnation, she took with her four Religious women ; for, the Provincial likewise permitted those, that were willing to embrace this new way, to attend the Mother to the new Foundation. These four were *Anna de Sancto Joanne*, *Maria Isabella*, *Anna de Angelis*, and *Elisabetta de Sancto Paulo*. Of these she chose *Anno de Sancto Joanne* Prioress, for, the holy woman, out of her great humility, loved rather to obey, than to command. She made *Anna ab Angelis* sub-Prioress : but in time the Provincial, perceiving it was fittest, that she should be Prioress, who was the Mother, and Mistress of them all, caused her to undertake, and execute that office her self.

The holy woman began forthwith to govern her Religious with heavenly prudence, and spirit. She gave them the form of living, which they were to observe, with pious, and solitary advices ; and, with the approbation of the Bishop, who was then their Superiour, made also Constitutions, conducing to the perfect keeping of the Primitive Rule, which was that, she designed to be observed in this Monastery. She ordered, and disposed matters with relation to those ends, God had directed her. First, She imprinted, and settled in these tender plants the spirit, and exercise of prayer, and mortification, which is the particular end, and vocation, the new Rule (or to express it better, that old one, whereof the holy Hermits of mount Carmel made profession) aims at. Having laid this stone, the true support, and solid base of Religion, she soon applied another, no less necessary for conserving this Structure, namely *Clausure* ; shutting up the Grates, and *Lectories*, the very name whereof sufficiently publishes the inconveniences received therein ; and the experience of the dangers received hereby,

hath

hath necessitated many *Monasteries* to a reformation thereof. She forbade entertainments, and conferences from abroad, even with kindred; shutting the gate against all *humane* consolations, by this means to keep it the more open for *divine*. She likewise established the way of living on *Alms*, or without *Rent*; which thing cost her dear, and had been, by our Lord, recommended to her. In fine, she instituted a life of much penance, changing the *fine stuff*, into *course serge*, *shoes* into *sandals*, a *soft* bed into a *hard* one of straw; whereto she added poor, and mean fare; so that they feed only on *eggs*, and *herbs*, according to the primitive *Rule*; which it will be pertinent here to set down, before we go further, that it may be better understood, what *Rule* and *Institute* the Holy mother chose, and what at this day is kept in her *Order*, as well among the *discalced Carmelite Fryars*, as *Nuns* of the *Reformed Rule*.

C H A P. 7.

Of the Primitive Rule of the Order of our Lady of Mount Carmel, which is that, the Holy Mother would have to be observed in her Order, and of the great perfection it contains.

FOR the clearer understanding the *Rule*, which the B. Mother *Teresa de Jesu* chose for her *Order*, it is first to be known, that in the year 1205. *Albert Patriarch* of *Jerusalem*, who formerly had been a *Religious Hermite* of *Mount Carmel*, gave the *Carmelites* his *Fryers*, living then in this holy mountain, a *Rule* taken from another that had been given to the same *Order*, by *John Patriarch* of *Jerusalem*, as the *Histories* of the *Order* recount, and prove more at full: which *Rule* was confirmed by *Innocent the 4th.* in the year of *Grace*, 1248. and the 5th. of his *Pontificate*: being the *Rule* that they call the *Primitive*; which was for some years observed in the *Order* of our *Lady of Mount Carmel*. But, at length, the *Spirit*, as well as other things, using in time to flagg, and cease, it seemed so austere, that it was thought impossible to be observed. Therefore the *Order* requested *Eugenius IV.* to mitigate it, and afterward desired the like also of other

Popes. So that of a long time some of the practices that were the most rigorous, were remitted; and particularly in the *Monasteries* of *Women Religious* perfection much decayed; insomuch, that besides general enlarging of the *Rule*, the abuses, and defect of *Clausure* (for, then they did not make profession thereof) they lived also in other great liberty, and ease.

This is the condition, and the *Rule*, whereof the *Holy Mother* made profession, whilst she lived in the *Monastery* of the *Incarnation*; but, inspired, and animated by our Lord (as we shall relate hereafter) she resolved to follow the *Primitive Rule* of her *Order*, namely that, which had been given by the *Patriarch Albert*, which was afterward confirmed by *Innocent* the 4th. and contains the points following.

The Primitive Rule of the Patriarch Albert.

“*Albert, by the Grace of God Patriarch of Jerusalem, to his beloved sons Brocard, and the rest of the Religious Hermites, that live under his obedience in Mount Carmel by the fountain of Elias: greeting in our Lord, and benediction in the Holy Spirit. The holy Fathers have after sundry ways and manners ordained how each one, in what ever Order, or course of Religious life he hath chosen, should live to the honour of our Lord Jesus Christ, and faithfully serve him with a pure heart, and good conscience. But, because you desire me, that, suitable to your manner of living, I would give you a Rule to be observed for the future; it is here comprised in the words following.*

Of the Election of the Prior, and of the Three Vows.

“*First, we ordain, that one among you be Prior, who is to be elected to that Office by the common consent of all, or by the greater, and discreeter part. To whom each of you must promise obedience; and, having promised, endeavour to keep it: as likewise Chastity, and Poverty.*

Of the choice of Places.

“*You may enjoy places in the Deserts, or where they shall be given you, fit and commodious for the observing your Rule, as the Prior and Religious shall judge most convenient.*

Of

Of the Cells of the Brothers.

“ Besides, in the seat where you shall propose to dwell, let every one
 “ have his Cell apart, according as the Prior shall appoint by consent of the
 “ other Fryers, or the better part of them.

Of the Dieting in common.

“ In such sort, that meeting in community, ye eat together in the Re-
 “ cectory what shall be given you in alms, hearing some portion of Scripture
 “ read, where this conveniently may be observed. Let none of the Brothers
 “ leave his Cell assigned unto him, or change with another, except it be
 “ with the leave of him, who is then Prior. Let the Priors Cell be at
 “ the entrance into the Covent, that so he may be the first in receiving those
 “ that come: And let all things that are to be done, be done by his order,
 “ and direction. Let all continue in their Cells, or near them, meditating
 “ day, and night in the Law of the Lord, and watching in prayer, if they
 “ be not busied in other just employments.

Of the Canonical Hours.

“ Those who can say the Canonical Hours with the Priests, let them
 “ say them, according to the Statutes and Rules of the Holy Fathers, and
 “ the Custome of the Church. Those who cannot say them, let them for
 “ their Matins, say five and twenty Pater-nosters, excepting Sundays
 “ and solemn festivals; on which, for Matins, we appoint this number to be
 “ doubled, so that they shall say fifty Pater-nosters. Then, for the Lauds,
 “ they shall say the same prayer seven times; as also at each of the Hours,
 “ they shall repeat it seven times; save at Vespers, when they shall recite
 “ it fifteen times.

Of not having Propriety.

“ Let none of the Religious call anything his own; but let all you have
 “ be in common, and be distributed to every one by the hand of the Prior,
 “ or by the Brother to whom he shall commit the office, according as there
 “ shall be need; regarding every one's age, and necessities.

Of what may be enjoyed in common.

“Ye may keep some Asses, or Mules, as your necessity shall require;
“and some Beasts, or Fowles for your maintenance.

Of the Oratory, and Divine Service.

“Let there be in the midt of your Cells an Oratory, as conveniently
“as may be, where you shall meet every day in the morning to assist at the
“holy Sacrifice of the Mass, as opportunity shall be offered.

Of the Chapter, and the Correcting of Faults.

“On all Sundays, or other days, when need is, ye shall treat of the custo-
“dies of the Order, and the profit of Souls: Where also the faults of the
“Brothers, if any be discovered, shall be punished; observing always the
“laws of Charity.

Of the Brothers fasts.

“Ye shall fast every day (except Sundays) from the feast of the Exal-
“tation of the holy Cross to Easter-day; unless sickness, weakness, or
“some other just cause induce you to break the fast; because necessity bath
“no law.

Of abstinence from Flesh.

“You must abstain from eating flesh, unless it be in case of sickness, or
“weakness. And, because many times ye must beg in your journey; that ye
“may not be burdensome to your Benefactors, out of your own houses ye may
“eat pottage, boiled with flesh: and at Sea ye are permitted to eat flesh.

Exhortations.

“And, seeing that the life of man upon Earth is full of temptation,
“and those that will live godly in Christ Jesus, shall suffer persecution; and
“that also the Devil your adversary, like a roaring Lion, goes about, seeking
“whom he may devour; endeavour with all solicitude to put on you the Ar-
“mour of God, that ye may be able to resist the ambushes of your enemy.

Ye

"Ye must gird about your loyns the girdle of Chastity : Ye must fortifie your
 " hearts with holy thoughts ; for, it is written, The holy thoughts shall
 " keep thee. Ye must put on the breast-plate of Righteousness, to the end ye
 " may love God with all your heart, all your soul, and all your strength,
 " and your Neighbour as your self. Above all ye must take the shield of
 " Faith, wherewith ye may be able to quench all the fiery darts of the enemy;
 " for, without faith it is impossible to please God. Your heads ye must
 " cover with the helmet of Salvation ; to the end ye hope for salvation only
 " from our Saviour, who saves his people from their sins. Let the Sword of
 " the Spirit, which is the Word of God, continue, and abundantly persevere
 " in your mouths, and hearts : and let all, ye do, be done in his Name.
 " Ye must be still doing something, to the end the Devil may find you always
 " busie, and get no entrance into your souls by your being idle. You have for
 " this the instruction, and example of the glorious Apostle S. Paul, by whose
 " mouth Jesus Christ spake ; who set him up a Preacher, and Doctor of
 " the Gentiles in faith and truth, that following his steps, ye might not err.
 " We were among you (saith he) in labour, and travel, working night and day,
 " for fear of being a charge to any one ; not as though we had not power, and
 " liberty to require necessities, but to give you an example, to imitate us.
 " For, being with you, we charged you this, That he, who would not work,
 " should not eat. For, we have heard, that there are some among you that
 " live unquietly, and without doing anything : Now such we acquaint, and
 " earnestly beseech in our Lord Jesus Christ, that they eat their own bread
 " labouring in silence. This way is good, and holy, follow it.

Of Silence.

" The Apostle recommends silence to us, when he enjoyns labour should
 " be attended with this vertue : and, as the Prophet witnesseth, Silence is
 " that, that adorns Justice : And in another place ; In silence, and in
 " hope shall be your strength. Therefore we decree, that, the office of
 " Compline being ended, ye keep silence till after the end of Prime the next
 " day. And, the rest of the time, though the observance hereof be not so
 " rigorous, yet let great care be taken, not to talk much : because as it is
 " written, and experience also teaches, In much speaking, there wanteth
 " not sin. And in another place, He that speaks without consideration,
 " will see all evils. Moreover, He that useth many words, hurteth his
 " own soul ; and our Lord saith in the Gospel, that at the day of Judgment men shall give an account of every idle word, they have spoken. Let
 " every one therefore apply a ballance to his words, and a straight rain

to.

“to his mouth (lest haply he slip and fall by his tongue, and his
 “fall be irrecoverable unto death) with the Prophet, keeping his ways,
 “that he offend not in his tongue; and endeavour discreetly, and care-
 “fully to observe silence, wherein consists the preservation and advancement
 “of Righteousness.

An Exhortation to the Prior concerning Humility.

“And you brother Brocard, and he that shall succeed you in the office
 “of Prior, bear always in mind, and observe in your practice, that which our
 “Lord saith in the Gospel; namely, That, whosoever would be the
 “greater among you, shall be your servant; and he that would be the
 “first, shall be your minister.

An Exhortation to the Brothers to honour their Prior.

“And ye likewise, Brethren, honour your Prior with all humility,
 “considering rather Jesus Christ in his person than him, whom he hath set
 “over you, and who saith to the Prelates of the Church, He, that heareth
 “you, heareth me; and he that despiseth you, despiseth me: That so,
 “ye be not judged guilty of any contempt, but may obtain the reward of life
 “Eternal, due to Obedience.

“This we have written briefly, appointing you the form of living ac-
 “cording to which you ought to walk. And, if any one do more, our Lord
 “at the day of Judgment shall recompence him for it. Yet let him use dis-
 “cretion, the Rule of Vertues.

And, that the excellency of this Rule may be discerned the bet-
 ter, and what the Order, and the whole Church owes this Saint, having
 erected the Standard of so holy a Profession, I will observe in brief what
 is contained therein.

This Rule of Patriarch Albert is of very great perfection, and ex-
 treme rigorous, and comprehends Divine, and most high Instru-
 ctions, containing in a manner, an abridgment of all that in other Rules
 is found of perfection, and austerity. It hath for its scope, and
 main end, continual prayer, and meditation; and this is the chief Art of
 of all those that we find in the Rule; a thing not seen in any other
 Order of the Church. And observe, that this is not by way of counsel,
 as S. Francis hath it in his Rule; but it hath the obligation of a Statute,
 and

and a Precept. It hath the retirement of other Monasticks and yet stricter; for, it not only forbids going out of the House, but out of the little Cell too without leave, or some necessity. There is in this Rule more fasting, than is usually practised by most Orders: for, it enjoyns fasting from the Exaltation of the Cross to Easter: And, besides this, a precept of continual abstinence from flesh; and this, as long as one lives, without exception, unless in case of sickness; no small penance; adding all this to what we have said, and shall hereafter say further; for, our body being sustained with a solid, and substantial nourishment, as flesh, easily endures all manner of labour, and austerity; as on the contrary, if low-fed, all other treatments thereof, be they never to exquisite, afford it not any satisfaction. The holy Fathers of the Desert very well understood this, who have reduced all rigour, and austerity to the abstinence, both in quality, and quantity, of meat. Next: What shall I say of the strict poverty, it enjoyns? This Rule, doubtless, is the first of all at this day, that hath taught living in poverty in particular, and in common, as Pope Gregory IX. and Innocent IV. have declared. I forbear to relate how much it recommends strict Silence, and with what care it enjoyns handlabour.

So that this Rule agrees with the Monasticks in what concerns Retirement, and Contemplation; with the Mendicants in poverty; with the rigid and penitentials, in fasting, in abstinence from flesh, and great solitude in their Cells (which is fitly compared to a perpetual prison) in brief, with the Orders designed to an active life; it hath likewise a near relation, considering the care it takes of handlabour.

Loe here! the summary of *Alberts Rule*, the same which the holy Mother chose, and is observed at present in the new reformation of Carmelites, and Carmeliteesses discalced, with other Constitutions, which have added to the Rule a new rigour. And, with the fervour, which in our days our Lord hath given them, both men and women have forced themselves; not only to embrace a Rule, which Pope Eugenius IV. saith, could not be kept for its too great austerity, (to use his own expression, that Nature, at present, hath not strength enough to sustain so heavy a load; and that it is fit to mitigate it, because there will be none found willing to follow so strict a profession) but also with a holy zeal, and a Prudence not Carnal, or Worldly, but Heavenly, and Divine, have augmented these austerities with more, and those very severe, and rigid ones.

Yarrassone, Lib. 2. Chap. 37.

Constitutions added to the Primitive Rule by the Holy Mother, for governing the Monasteries of her Religious women:

I will here relate some of the chief *Constitutions*, which the *holy Mother* made; for, in regard that she desired exceedingly these should be observed, certainly she would be well pleased, that if other *Originals* should be lost, yet they might still be found in this Volume; to serve for a bridle to the future Ages, and the confusion of our own, if in our days the practice of any of them come to be abolished, or despised. Those, which here I shall set down, shall be mentioned in the same words, that the *Saint* writ them in; though not in the same *Order*, because I intended only to put down the principal. I have extracted these *Constitutions* out of the old ones, printed and observed whilst the *holy Mother* lived.

The *Holy Mothers* Rules touching the Reception of *Novices*.

“Let care be taken, that such as are to be received in, be persons of prayer, and aspire to all manner of perfection, and contempt of the World; because, if they come in without being disengaged from it, they may take dislike at that which is here observed; and it is better to consider beforehand, than, after admitting them, to be forced to eject them. Let them not be under seventeen years of age; healthy; of good understanding, and capable of saying the Office, and of assising in the Choir. Let them not admit them to make profession, if in the year of their Noviciate they find not, that they have all the qualities, and every thing requisite for whatever is here to be observed; that, if any one of these be wanting in them, they be in no wise admitted.

“Being satisfied concerning the person, if haply she can bring no portion to the House, let her not for this be denied reception; as is observed at this day. Be very careful that the *Novices* be not admitted out of regard to profit: because by little and little covetousness may steal into your hearts, so that wealth will be respected more than virtue, and the disposition of the person: let it not be thus; for, it will prove a great mischief. Set ever before your eyes the poverty, whereof ye make profession, to leave the good odour thereof to your neighbour in all things; and consider, it is not this solicitude that is to nourish you, but Faith, Perfection, and

“and Confidence in God alone. Weigh well this constitution, have great regard to it, observe it, as it is fit, and cause it to be read to the Sisters. §. “Before any be admitted to the Habit, let great diligence be used to discover, whether she have the spirit, and health, to go through with this holy discipline; because, after their admission, the remedy is difficult: “Nevertheless, though a sufficient diligence hath been used by them in the year of their approbation, let them not be admitted to make their profession, if they have not hopes of them for accomplishing the observance and good of the Order, wherewith we charge the conscience of the Priorels, and the Mistress of the Novices, and the other Religious women.

As for the manner, the Mistress of the Novices is to take for educating, and instructing them, the Holy Mother discourseth thereof with the same prudence, which She useth in other matters, speaking thus:

“Let the Mistress of the Novices be furnished with great prudence, and fortified with much prayer; let her have much spirit; and let her have a very special care of reading the constitutions to the Novices, and of teaching them what they are to do, as well in what concerns the ceremonies, as that, which belongs to mortification; and let her look more to the Interior, than the Exterior, making them every day give an account of their proficiency in prayer, and of the manner they use in the mystery they are to meditate on, as likewise of the benefit gained thereby: Let her instruct them also how they are to demean themselves in times of Gusts, and in Aridities; and to break of them their own wills in all things, though they be slight. Let her that hath this office be negligent in nothing, because her work or place, is to bring up souls in which God may settle his dwelling: Let her govern them with tenderness, and love; not wondering at their faults; because she must mortifie every one according as their spirit can bear; let her make more account of having their virtues without defect, than of the rigour of their penances: And let the Priorels command, that one help her in learning them to read. “When the Priorels find never a Religious woman fit to be Mistress of the Novices, let her discharge the place her self, and take this task upon her, commanding one of the Sisters to assist her in this office.

All this was dictated by the Holy Ghost, whereto the mouth of the Saint served as an instrument for declaring them. This, which she enjoyns here, about regarding the Talent more, than the dote, that it might take deeper impression in their hearts, the repeated often in the Way of perfection; but more especially in the 31st. Chapter of the

Foundations, where (speaking of the *Monastery of Caravacca*) she proceeds thus :

The *Holy Mother* in this *Constitution*, insist mainly upon three things. The first is ; That those that shall be received, be thereto called by *God*, and be well-dispositioned ; as also, of a good understanding. The second ; That interest be not regarded. The third ; And of no less importance ; That she, who in the year of Approbation, or *Noviceship*, is not found to have the spirit, and a talent fit for the *Order*, in no wise be admitted to make her profession ; in regard that the chief cause of the declining of *Orders* comes hence, that persons are received, whom *God* calls not to this *Institute* : For, they not only observe not the *Rule* themselves, but likewise hinder others from observing it.

Whence it appears, that the prosperity of *Monasteries* consists in not giving the habit to any, but such, as they doubt not to be called by *God* ; and, after this admission, in examining strictly during the year of *Noviceship* ; whether some error were not committed in the first Election. This thing requires no other proof, than the long experience of *Orders* ; to which the cruel mercy of some, shrowded under the veil of pity, and charity (which commonly is very usual with women) hath done more harm, and caused more mischief, than a sharp sword would have done in the hands of a fool, or madman : For, this indiscreet pity is not only a deadly infection in the *Order*, and a heavy load on the conscience, but is exceeding great injury done even the party received ; who, seeing himself under the obligation of vows, and of profession, deplores his misery, and complains of a courtesie so prejudicial, and a favour so disadvantageous : So that, what he could do before, without blemishing his honour, and losing his soul, he afterward doth at the charge of both (the sweetness of Religion seeming to him a yoke of Iron, and a burden intollerable) I mean, he leaps over the walls, and quits the boundaries, of his voluntary captivity, breaking all at once with Heaven, and Earth, Angels, and Men, and continuing in the most lamentable condition that can be among *Christians*. Lo, here, the fruits of the disordered Charity, and the imprudent pity of women which they use toward *Novices*. For my part, I find no surer sign of a sinking Order, and to account its ruine certain, or its relaxation inevitable, than to see it give all those leave to be professed to whom it gives the habit ; when as all are not fit to become members of this Body, or Children of this Mother (for, were it so, the holy *Councils* would not have allotted a year of approbati-

bation for the learners of this divine Art:) and therefore it is a conjecture, which seems very evident, that, thus an Order chargeth it self with a burden too heavy for it to carry, and that one day the billows of a licentious life will sink it to the bottom; in short, that, instead of receiving Children, and Props, that might support it, it receives *Basilisks*, and *Vipers* to destroy it. Whence it is, that the *Founders of Orders* have not watched ore any thing more, than this; and therefore the *Saint* also set it down here, as one, that understood, and throughly perceived its inconveniences.

Of the Religious Womens Habit.

In the Eighth Chapter of the *Constitutions*, speaking of the *Habit* of thy Religious women, She hath these words. "Let the Habit be of course serge, or course russet-cloth, undied. Let it take up as little stuff as can be fitted for an habit; and let it have a straight sleeve, no bigger at one end, than at the other. Let it be round without folds, and no longer behind, than before; but let it reach down to the feet. Let the Scapular be of the same stuff, four fingers short of the habit. Let the Cloke for the Quire be white, but of the same serge, and length, as the Scapular: And let always as little stuff be used, as may be; regarding only what is necessary, not superfluous: Let them wear their Scapular upon a hood of Hemp, or course linnen without any fold. Their inner Garments shall be of Flannel, and sheets of the same. In stead of shoes they must wear sandals; and, for modesty, they may wear drawers of course linnen. The pillows are to be of flannel, unless there be necessity, in which case they may use linnen. Then beds must have no quilts, but onely a straw-bed; for, it is found by experience made upon weak and sickly persons, that they do well enough therewith. Let nothing be laid thereon, except when there is need, a Rush-mat, or some curtain hung before it of wollen, or course cloth, or some such like thing agreeing with poverty. They must cut their hair, that they do not spend time in combing it. They are never to use Looking-glasse, nor any thing that is curious: but to have a great disesteem of themselves.

Of their Poverty, and Hand labour.

The Holy Mother was an extream lover of hand Labour, and poverty; for, She well knew, how much it furthered the increase of the Spirit; and because the one conduceth to the other, I will set down here:

here the Constitutions, she made touching both these. As to Poverty then, the planting whereof in her Order cost her so dear, She speaks thus:

“They must live of Alms without Rent in the Convents that are in
 “wealthy, and pleasant places; or where they may be provided by peoples
 “charity; and, in places where they cannot subsist, and maintain them-
 “selves meerly upon Alms, they may possess some revenue in common: But,
 “in all things else, let there be no difference between the Monasteries endowed,
 “and those that are not. Let nothing be asked, when it may be forborn, and
 “let there be great need, before ought be asked; but let them relieve them-
 “selves by their hand-labour, as did S. Paul; for our Lord will provide for
 “them what is necessary, supposing, that they desire not superfluities, and are
 “satisfied without delicacies. They shall not want maintenance for support-
 “ing life, if they endeavour with all their might to please our Lord, his
 “Majesty will take care, that their labour shall bring them in profit. Let
 “the Sisters in no wise possess any thing to themselves, and let not this be
 “permitted them, whether in Diet, or in Clothes: Also let them have
 “neither Trunk, nor Chest, nor Wardrobe, (excepting those, who bear
 “office for the Community) and let them likewise have no other things in
 “particular to themselves, but all go in common. This is of great conse-
 “quence, because the Devil may diminish the perfection of poverty in small
 “matters. For this reason the Prioress, when she perceives any Sister ad-
 “dicted to a thing, whether it be a Book, or Cell, is to have a great care,
 “to take it from them; and let this be observed in all the Monasteries,
 “whether they be poor, or endowed, and that with very great rigour; and
 “let the Prioress see it be done, not suffering any opposition hereto: And, in
 “case this custome be violated, let the Provincial very severely punish the
 “Prioress.

Concerning Hand labour, She appoints as follows.

“Let no curious work at all be done, but let their employment be spin-
 “ning, or some other such, not so fine, as to busie the mind, and hinder the
 “keeping it on God. Let them not work in Gold, or Silver, and let there
 “be no contest about the price of their works, but let them be content with
 “what is fairly offered them; and, if they gain nothing thereby, let them
 “change their work.

“Let the Sisters never be tasked, and let every one strive to work, to
 “relieve the others with Viſuals. Let great account be made of what the
 “Rule enjoyns; that whosoever would eat, must work; and so S. Paul
 “did. Yet, if sometime of their own accord they desire a task of work to dis-

“ dispatch every day, let them ; but let no penance be imposed on them, if
 “ they fail in finishing their days work.

The Holy Mother ever insisted very particularly on this *Constitution* concerning Hand-labour, and always, when there was occasion offered thereof, she pressed it with great weight : For, in regard she desired, that her *Monasteries* should be without Rents, and her *Religious* not chargeable to the Inhabitants of the places, where they were founded ; she could find no other expedient, (as indeed there is none better) than to make them get their living by their labour, and by this means likewise prevent the chargeableness of others : But the principal designe was the avoiding idleness, and jollity, at which gate enter all sorts of Vices. This was the end, God had taught her, and she had read in her *Rule*, where working with their hands is strictly commanded, alledging this reason ; namely, *For fear lest the Devil by your being idle, find some means of entering into your souls.* The Saint knew well, that idleness is attended with a disgust of *clausure*, and retirement ; that it hath for its fruits, or for its curied effects, gadding about in the *Monasteries*, breaking silence, disturbing others, and losing time as well as prayers : So that one of the reasons for which she feared Rents was, because ordinarily revenues carry satiety with them ; satiety makes persons idle ; Idleness causeth immoderate talking, opens the grate, sends and receives messages, and produces all these other mischiefs, as Distraction, Negligence, and Discontent, which we see in many *Monasteries*.

She also accounted Handy-work a great means of advancing, and perfecting her *Religious* ; Because, by it the body is chastned, retirement in ones Cell is preserved, the Gate shut to vain and wandring thoughts, and the soul kept pure for prayer. Whence we read of the ancient *Fathers* of the *Desert*, that they measured the spiritual proficiency of the *Religious* by the pains, and diligence, they used in working with their hands ; among whom many laboured not so much for getting *Viſuals*, as for perfecting themselves in *Vernie* ; for, as *Cassian* relates, it was an usual sentence among them, *That the busied Monk was tempted but with one Devil, whereas the idle one was assaulted with many.* S. Paul the first *Hermite*, was not ignorant of this divine secret ; who, unable to sell his work, and make a temporal gain of his labour, reflecting only upon the spiritual benefit laboured continually, filling his grott with panniers, and baskets, which he burnt still at the years end.

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Now the *Saint* not only enjoyed others handy-work, but was her self the first in employing her hands therein: For, though she was so oppressed with sicknesses, except necessary occasions hindred her, she was always busie, either *spinning*, or *sewing*, or the like; so that she was never idle a minute. When she went to the *Grate* to speak with very grave persons, she always carried some *work* along with her to work; whereat they that came to see her were not a little edified, when they discovered it: Whereupon she said; it was a great advantage to speak with the *Grate shut*, because so they might treat of business, and work too. She was such a friend of *hand labour*, that being commanded to write any *book*, she was much troubled at it, because it hindered her spinning, and employment in other exercises, I mean womens works, and such as suit best with their use, and inclination; so profoundly humble was she.

Of Communions.

“Let the Sisters communicate on all Sundays, and on all Festivals
“of our Lord; and those of our Lady; that of S. Albert, of S. Joseph,
“and the Patron of the Monastery, holy Thursday, the *feastival* of the
“most holy Sacrament, Ascension-day, and the other days which the
“Confessor thinks fit; according to the Spirit, and devotion of the Reli-
“gious, with the leave of the Mother Priorels, without which the Sisters
“may not communicate on other days save those here appointed, though the
“Confessor bid them.

These are the days allotted by the *H. Mother* for the *Communions* of her *Religious*, where may be seen, and observed the great discretion of the *H. Mother* in allowing *Communions* to her *Religious*: For, though in these beginnings she had souls so pure, and holy, as she often mentions, and we all see by experience, and though on the other side she communicated every day (which seemed a sufficient inducement to give leave to her daughters to repair often to this divine source of life) yet, well knowing the purity, and great preparation requisite thereto, she was very cautious, and used great circumspection therein: Desiring that her *Religious* should put their advancement rather in practising more the virtues of *Charity*, *Humility*, *Patience*, and the like, than in frequent *Communions*; for, how much this *Sacrament* is beneficial to him that comes to it piously and religiously disposed, so much it serves for his deeper condemnation, who receives it not well disposed:

fed : And if it were fit any one should frequent it oftner than is the usual custom, the *H. mother* would have it to be with the advice of the *Confessor*, and the consent of the *Superiours*, to the end it might be done with more counsel, and deliberation.

Of the *Confessors.*

“ Let the *Priors* with the *Provincial*, or *Visitor* seek out a *Priest*, whom they are sufficiently satisfied of, touching his age, life, and manners : Who, being such as is fit, may, by advice of the *Provincial*, be likewise *Confessor* to the Religious women. Yet, notwithstanding this ordinary *Confessor*, the *Priors* not only thrice, which the holy Council of *Trent* allows, but at other times also, may admit some Religious of the *discalced Carmelites* to confess the *Sisters*, or others of any Order whatever; being such, as the *Priors* is well satisfied concerning their learning, and virtue. She may also do the same for the *Sermons*; and he who at present is *Provincial*, or those that succeed him, may not take from them this liberty : Nor that they may not on these *Confessors*, whether *discalced Carmelites*, or others, bestow some of the *Alms*, or provide fit of the *Chappelry*, with relation to their hearing *Confessions*.

The *Holy Mother* greatly desired, her Religious should be free for their *confessions*; which she likewise during her life-time endeavoured, and pressed, and requested with very great earnestness of the then-*Superiours*, to grant them this holy freedom of seeking out persons learned, and the servants of God, who might help them to advance in Virtue; for, she reckoned, that whilst this took place, they would also maintain themselves in perfection. But, nothing being so good, but it is exposed to many evils, in time, the *Holy Mother* knew, that what she had enjoined her *Daughters* for a remedy, might turn to poison. For, in tract of time the spirit, as well as other things, beginning to decay, she feared the opening a Gate to talk, and entertainments, under colour of spiritual conference. She also weighed other Reasons, and all together made her fear, this Constitution might occasion some looseness in her *Monasteries*, as she tells a *Prioress*, who is yet living, and one of the devoutest of her Order. I am (saith she) not well satisfied in this point which I have put in the constitutions; for, though then when this constitution was made, there was a great deal of spirit, and sincerity, yet I fear they will for the future profit nothing thereby, when they are visited, in treating of those melancholies, they may have, which it will be better,

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that they be not known, save to those of the Order. Whereupon the Superiours of the same Order limited this constitution according to the intention of the H. Mother, taking from the Priors this power, and enjoining the Provincials to provide Religious for the Monasteries according to the Council of Trent. And therefore the custome in the time of the Holy Mother, and since, is, that the Superior, having before advised with the Prioresse, name in the places where they have a Covent, besides the ordinary Confessors, three or four grave persons, learned, and of eminent Vertue, residing in the same Town, to confesse them, and assist them in their necessities; in which, it seems, there can be no inconvenience.

But it is of great consequence, that the Confessors be persons of sufficient learning for knowing, and understanding what is sin, and for giving a soul light concerning the Truth: As likewise, that they be experienced in spiritual matters; because if experience be wanting, oftentimes Learning, and Speculation come short: And, though the learned, without experience, may give much light in speculative truths; as, whether there be sin, or no, in a matter; whether, in this case, there be ground of scruple, or no; in whose advise the conscience of an ignorant person may acquiesce, and securely rest; yet, as to the directing a soul in the means necessary to perfection; and as to the instructing it, how to resist a temptation, and teaching it the way of profiting in prayer and mortification, this belongs more to those who have experience, and have travelled themselves by these ways, than those who have extracted their knowledge only from books; and it is like *Arabick*, or an unknown tongue to them that have not themselves tasted such things. Neither are learning and experience of spiritual matters sufficient, but it is also necessary, that he, who confesses the Religious women, know their Rule, understand their Constitutions, and be one that loves Prayer, Austerity, and Penance; because, wanting this inclination he may easily do them harm, and in one day destroy all that, which the Mother planted, and cultivated for many years. But, in case there be not found one with all these qualities; then, as the Holy Mother directs, he who is experienced should be preferred before one learned without experience; for, if he be humble, though perhaps he be ignorant in something, he may ask it of able men; to which inquiry, one of learning will seldom condescend.

Of

Of mental Prayer, and the Canonical Hours.

"Let Matins be said after nine a clock, and not before; nor so long after but that, having ended them, they may stay a quarter of an hour, making the Examen of what they have done that day. This Examen shall have a Bell to ring to it, and she, that is appointed by the Prioreis, shall read in the vulgar language something of the Myttery that is to be meditated on the next day. The time bestowed therein must be so measured, that about eleven a-clock, somewhat more or less, a sign with a Bell shall be given for retiring, and reposing. All the time of the Examen, and the reading, they shall tarry all together in the Quire, and let none go forth without leave, after the Office is begun.

"Let them rise at five in Summer, and let them go to their prayers till six: In Winter let them rise at six, and continue in prayer till seven: Prayer ended, let the Hours be said; and, if the Prioreis think fit, let them say them all together; or let them leave one or two of them to say before Mass; so, that they be all finished before Mass. On Sundays, and Holy days, Mass, Vespers, and Matins shall be sung. On the first days of Easter, and other high Feasts, Lauds may be sung; especially on glorious S. Joseph's day: Let the singing be not in diversified notes, but in one and the same tone, with equal voices: For the ordinary, they shall only read the Service. Let there be constant Mass every day, at which the Sisters shall assist, where it may conveniently be done. Let none be lightly absent from the Quire; and, the Hours being ended, let them go to their business. Mass shall be said, in Summer, at eight a-clock; at nine, in Winter; and those that receive, shall stay a while in the Quire.

"A little before Dinner, the Bell shall be rung, and all shall meet to make the Examen of that which they have done to that time; and let them consider the greatest fault, they have committed, and purpose to amend it, saying one Pater-noster, that God may give them such grace: Let every one always, where-ever she is, at the time of the Examen, kneel down, and briefly examine her conscience.

"After Grace at Dinner, let them always go to the Quire saying the Psalm Miserere; and, after Easter, to the Exaltation of the Cross, let them do the same after Supper.

"When it strikes two they shall say Vespers, which being ended, something shall be read, in such sort as that there be not above an hour spent both in Vespers, and in reading, whether it be a solemn Vespers, or not. This is not meant of Lent, when Vespers are said before Dinner; so that then the reading may be from two till three,

" spending a full hour therein; and, if they find spirit for the making a
 " Lecture of Prayer, let them make one, according as they shall judge con-
 " duces more to their recollection, and the profit of their souls.

" Let Compline be said all the year after Supper, or after Collation,
 " that so, the Office being finished, silence may be kept according to the
 " Rule and Constitutions.

In this Constitution she treats of mental, and vocal prayer, on which, as on the main support, are founded all the Monasteries, the holy Mother erected; so far as this is the profession, and especial end of the primitive Rule, the observance whereof the Saint renewed, holding it for the chief Institution; and whereto she directed all her Constitutions for the bringing up persons of Prayer: So that, when any were presented without this call, she was wont to say, God called them not to her Order; and those that were admitted, and afterward lost prayer, she accounted undone; and as persons at Sea without their Compass, who can neither avoid the storm, nor save themselves from Shipwreck in the spiritual way.

Of the Clausure, and the Locutory.

" Let none be ever seen without a Voile, unless she be visited by her
 " Father, or mother, or a Sister; and unless there be some reasonable
 " cause, such as hath been mentioned, being for some good end, and that
 " with persons, from whom they find thereby more of edification, than bad
 " example, who help us in our exercises of prayer, and afford us spiritual
 " consolation; but never for Recreation, and Divertisement. There must
 " be also a third person always present, whenever something of conscience
 " is not in agitation. Let the Prioress keep the Key of the Gate, and of
 " the Gate. When the Physician, Surgeon, or other necessary persons,
 " or the Confessor come in, let there be always two attendants: And, when
 " any sick person confesseth, let them retreat to a place, where they may
 " see the Confessor, to whom the sick person only may speak, except some
 " other speak only a word or two, and let one of the attendants go ringing a
 " little Bell, that the Religious may know, there is one from abroad in the
 " House. The Novices likewise may be visited as well as the Professed,
 " that so, if they have any dislike, it may be discovered; for, it is not inten-
 " ded they should stay against their Wills, and if they have a desire to be gone,
 " let opportunity be given them to declare their intentions, and minds therein.
 " Let them not meddle in Secular affairs, nor discourse of them at all,
 except

“except thereby they may afford some good remedy to those whom they speak with, and reduce them to the way of Truth; as likewise to comfort them in any trouble: and, if they designe not the extracting some benefit therefrom, let them presently break off from such matters: For, it is of consequence, that he who visits us profit by our conversation, and do not return with loss of his time, we also reaping no other fruit thereby. Let the Assistant be careful, that this point be observed, and let her be bound to certify the Prioress, if she see any failure: Which if she do not, let her suffer the same punishment; which she should, that infringeth this custome; but this after two admonitions. The Assistant shall be nine days shut up in her Cell, and every third day of the nine, shall receive a discipline in the Refectory; this being a thing that greatly concerns the Order.

“Let them, as much as they can, avoid discourse with their kindred; for, besides that by this means they come much to espouse their interests, and their hearts are enslaved to vain affections, it will be difficult, in these converses, not to talk of secular matters. Let there be great caution of speaking to persons from abroad, though they be very near kindred, unless they be such, as delight to discourse of spiritual matters; for otherwise let them seldom see them, and let them quickly dismiss these troublesome, and useles visits.

In this Constitution is very observable the great caution, the Saint enjoyns her Religious concerning speech; determining the persons with whom, and the things, about which they should treat. For, if the subject be not spiritual, or directed to this end, the Constitution permits not to talk of it: And, for taking off the Veile, she would have it done seldome, and with very great circumspection.

Of other things which the H. Mother appointed in her Constitutions.

Lo here the main Constitutions, omitting divers others of great perfection, and full of spirit.

When the Holy Mother founded the first Covent of S. Joseph of Avila, she took for a model, and form, of living both for her self, and their Monastery, the first Rule of our Lady of mount Carmel, to which she added some other observances, concerning Clothes, Diet, the Quire, and all other matters of Religion, short indeed, yet substantial, and important. These Constitutions were approved by the Bishop of Avila,

to whom the *Monastery* was then subject: And not only the first *Monastery* observes them; but, after its example, the rest also which she founded; though the Mother did not put her last hand to her *Foundations*.

Now in the Year 1580. by the favour and protection of King Philip the second, the *discalced Fathers*, being discharged from obedience to the *Fathers* relaxed, held their *Provincial Chapter* at *Aleala de Senarez*, where presided as *Legate Apostolical* the Father John de las Cuevas of the Order of *S. Dominic*, afterward *Bishop* of *Avila*; and with authority *Apostolick* the *Fathers* in *Chapter* assembled made *Constitutions* for their Order, and by the same power approved those, which the Holy Mother made for her *Religious women*. They were also confirmed afterward by Pope *Sixtus Quintus*, who said, that he approved the *Constitutions* made by the hand of this holy *Virgin*. Afterward they were honoured and confirmed by all the *General Chapters*, and by the *Successors* of *Sixtus Quintus*.

If we consider them all accurately, we shall find, that the *Saint* aimed principally, in these divine *Rules*, at the establishing four things in her Order. The first, which is as the end, and scope of all the rest, is *mental Prayer*, the language of the *Spirit*, or communication with *God*. The second is *Clausure*, as a thing so necessary, and important to *Prayer*: And I mean by *Clausure* not only the retirement of *Monasteries*, but even that of their *Cells*; as in the *Rule* is enjoined. For this reason she so strictly commanded avoiding discourses, and conversing with secular persons. The third is *Penance*, and *Austerities*; as is seen in the *Fasts* of the *Rule*, and in the *Mortifications*, which she added thereto, concerning *Diet*, *Lodging*, *Apparel*, *Disciplines*, and other rigorous, that are in the *Constitutions*, which are very great for delicate young women. The fourth is *Poverty*, and *Hand labour*, which we have spoken of above.

Besides this, she set up an *Institute* exceeding full of *Charity*, and *Humility*; for, as to *Humility*, she manifested it in her abolishing all titles of honour used in other *Monasteries*, and would have her *Religious*, if *Inferiours*, stiled your *charity*; if *Superiours*, your *Reverence*. She made all equal in the distribution of the common *Offices*, and mean employments of the *Monastery*, as *sweeping*, *scouring* things, and the like, commanding they should begin at the *Priores*.

She endeavoured also that great charity and humility should be between her *Daughters*; and for this cause she appointed them to be few in each *Monastery*, and in their necessities to be carefully assisted:

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And, for the better preserving this, she desired that her *Religious*, after *Dinner*, or *Supper*, might *talk* all together among themselves what they best liked; provided, that the discourse be pious, and sure with their profession; but very strictly forbid, that any *Religious women* should speak with another at other times, except by special leave of the *Superiores*; and that, only about some *spiritual* matters directed to the benefit, and comfort of some one; and therefore she accounted *abominable*, as *death*, particular *amities* among persons *Religious*; but she would have all in general love each other, as *Jesus Christ* commands his *Apostles*; and she much more forbids other *Fondnesses*, *Looks*, *Gestures*, and *Caresses* of *women*, though they may be permitted; such as mutual *embraces*, taking one another by the *hand*, *kissing*, all which are to be avoided by persons that live *spiritually*, and treat of matters interior.

She much recommends the being *disengaged*, not only from one another, but also from *kindred*, and all things else that relish of *flesh* and *blood*: And that the *Religious* might not fall into the great mischief of making themselves tributaries to any persons devoted to them by giving them *presents*, and expecting again from them some temporal commodities; as also, to the end they might not depend on their *kindred*, or others from abroad, and might not thus be obliged to entertain them, and loiter at the *Locutory*, when they come to visit them, she made a *Constitution*, by which the *Priores* are bound to give all their *Religious* what is necessary, for *clothes*, and *diet*, both in health, and sickness: Which at this day is observed in her *Monasteries* with the same exactness, and the same love, as a *mother* of a family would provide for her *childrens* wants. She also ordered that there should be no *confessions*, nor any *sweetmeats* with sugar made in any of her *Convents*; that, being farther from the *occasions*, they might be so likewise from the *sin*.

Tarasson, Lib. 2. Chap. 14.

Of the *Hermitages* of this Order; and the particular *Constitutions*.

Besides the other *Convents* of the *discalced Carmelites*, there are in every Province *Hermitages*, in which is made profession of the solitary and *hermetical* life, in as much rigour, and perfection of living, as in the times of those great men *Macarius*, *Antony*, *Hilaire*, and the other

Other ancient Monks of Egypt, and Palestine. And we see in our days the Heremitical discipline restored into its Original, which above a thousand years since was by the cruelties of *Abumar*, and other Tyrants, extinguished in the East; now, I say, we see it established in its primitive lustre by means of this holy *Virgin*, and this Order in possession of its ancient inheritance, and the birth-right of its predecessors.

I could (if time permitted me) make here a long discourse of the perfection of these solitary houses, both in relation to prayer, and to austerity of life; but I will content my self only to relate the main Constitutions of this profession, whereby may be seen the accomplishment of the great things, which our Lord promised the holy Mother. The first is continual prayer day and night without interruption; as much as humane frailty permits; for, there is here no other employment, save the perpetual attending on Contemplation, or on spiritual Reading as a means to this Exercise. And, because silence is a faithful companion of prayer, it obligeth them at all times, and places, without exception; and this such, that any person having need to ask for any thing, it must be done by signs, or writing; for, in this Sanctuary, to speak one word only, is a fault as heinous, as very important matters in other places. There is no speaking, but on the days appointed for spiritual conferences, which are only once every fifteen days, and some other days extraordinary, as namely Easter, and the Feasts of the first Class: At which times all their discourse is of God, and ordered to their advantage: For, the Superiour proposeth a point of prayer, and the exercise of some virtue, of some mean way to mortifie the passions, to resist temptations, or the like; and every one in his Order declares his thought, and meditation, touching the subject; and the Superiour ends the conference, extracting a Doctrine, and instruction in common for all.

Solitude and retirement accompanies the prayer and silence of this place; for, ordinarily, the repose of contemplation is not gotten, but by abandoning, and retiring from Creatures: So that they have a Constitution, that those who live in these Deserts, may not go out of the Monastery for any cause whatsoever; from which rule even the Prior is not excepted. A secular person may not come into these houses, nor the other Religions of the same Order, without license from Father General; and with such license any secular person may be permitted to come in, so that he do not stay all night, lest thereby he molest, or divert the Prior, or the Hermites. For women, there is an excommunication against such as come within the limits of the Desert, and against the

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Superior, and all the *Religions* consenting thereto. There is no writing, or receiving any *Letter*: this being permitted to none but the *Superior*. And, what is more commendable, it is forbidden the *Religions* who go from other *Covenants* to carry thither any news of things abroad; so that there enters not here one word concerning the World, or not relating some way to the place. Which things are ordered by a prudence Celestial, to the end that Souls so pure might not be hindred by the Representations, and Images of Creatures; and that, where is no affection already to earthly things, there not only the sight thereof, but even the Remembrance may be totally abolished.

The *Penance* and austerity of Life practised in these *Deserts* seems to be above Humane power: and, were it not by a particular assistance of the Divine mercy, which concurs with more grace, where is a greater Obligation, and Perfection of state, it would be impossible to endure it. Diet, Bed, and the other *viensiles* serving to humane Life, are reduced to the utmost necessities, without which Nature cannot subsist. Their poverty is very great, they eat what is sent them of alms, and none goes abroad to ask any thing: For, such is the Constitution of the Desert. So that these four things, I have mentioned, to wit continual Prayer, perpetual Silence, constant Solitude, and this great Penance, I was speaking of, are the Pillars of this Fabrick, and the main, and Fundamental constitutions of the Heremitical Life.

The *Religions* are divided into two bodies; one lives in Community, saying the Divine Office in the Church, and eating together in the Refectory: the other lives Day and Night in the Hermitages apart; and, when the Bell rings in the Convent to the Canonical Hours, and to Prayer, these do the same in their little Solitude, and all at the same time say the Office, though they be asunder, and perform many other common acts; the one and the other observing with great rigor the Constitutions I named. All are governed by a Superior, and measure all their actions by the rule of Obedience. Those that live in the Hermitages come every Sunday to the Chapter, and, when the Superior thinks fit, he makes them return with the rest to the Convent, and sends others to their place, that so by such change, and variety, their Life may be sweetened, and their benefit also increased: Every month they give the Superior an account of their Spirit of their Progress, and proficiency: wherein with great Fidelity, Truth, Confidence, and Obedience, they discover all the turnings and windings of their Souls to him that is in the place of Jesus Christ, who, by this means understands, and exactly weighs the greatest part of their Improvement.

Were I to describe particularly the Heavenly Orders which are observed in these *Deserts*, the perfection, and Sanctity of Life that flourishes in these Sacred *Houses*, I must make a Volume. That, which I have related, may suffice for understanding the Sanctity of the *B. Mother Teresa*, who was the divine Instrument, God made use of for Establishing this high *Institute*, and who always kept up this solitary Spirit. As also the first motives she had for settling her first *Monastery*, were, that she and her Companions with Sailes displayd might to betake themselves to *Prayer*, *Silence*, *Retirement*, and *Mortification*; which things she enjoyed all the time that she lived in the *Monastery* of the glorious *Saint Joseph*, that is, for the space of *five Years*. These were the first designs the Holy *Mother* had, as we said: and our *Lord*, the more to honour his Servant, and satisfie her Holy purposes, appointed that there should be in her *Order* this profession so high, and so suitable with her first motives, and desires of beginning this new Reformation.

But, before the executing of these Divine cogitations, his Divine Majesty perfected them, making them more universal, and seconding them with an ardent Zeal of Charity towards Souls Infected with Heresy in *France*, and other parts. Hereunto she directed the whole Spiritual and Divine Fabrick of her *Monastery*. This was then the scope of her desires, of her Prayer, and Penance, as also of her Companions. For, the meerly considering the Souls lost in *France*, the Churches there ruined, and profaned, was worse than death to her; and she would willingly have spent a thousand Lives to save these Souls from Destruction. But our *Lord*, who kindled in his Servants heart these desires, and such Zeal, furnished her also in a great part with the Remedies; and was pleased, that the *Saint* should see from Heaven the Fruit of her Prayers in the *Realm* of *France*, where in a short space were Erected four *Monasteries* of Religious Women of her Order. But it is a thing deserving admiration, to see the good, these Religious Persons do upon such Souls, and the great Changes every day discerned by means of their example, and their Prayer.

The *Saint* hath likewise seen from Heaven her Desires accomplished in what concerns the furthering the Conversion of the Souls of all *Infidels*, (for which ends God drew her from the strict Clause of the *Monastery* of *S. Joseph* at *Avila*) since at this day the like Zeal of the *Mother* is found Engraven on the Heart of the Children, but especially in the Congregation of the *Discalced Carmelites* of *Italy*: who, with a great zeal, and fervent Spirit following the Holy Intentions of their *Mother*, or, more properly, the Steps of the *Apostles*, dedicate themselves to the Conversion

sion of the World, and this holy Family Educates all her Children with this fervour, and Motherly zeal. In which they by their Works sufficiently shew the thirst they have of the Salvation of Souls; Since, being few in number, they have already sent their *Religious* into *Persia*, with *Breves* of our Holy Father *Clement* the eighth very favourable. They have also already obtained a *Covent* in *Cracovia* in the *Realme* of *Poland*, and they are now preparing to go and Found in *France*, directing all to the Freeing Souls from *Errours*, and *Blindness*. Those that are designed to go to the *Missions* are prepared in the *Seminaries* in *Italy*, where their principal Exercise is *Prayer*, and *Study*, which are the chief *Arms* for these *Conquests*: They carefully study the *Tongues*, and labour by a thousand ways to make themselves fit Instruments for aiding the *Church*, and Saving *Souls*.

CHAP. VI.

The Foundation of the Monastery of
Medina del Campo.

I Lived five Years in the Monastery of *S. Joseph* of *Avila*, after it was Erected; which, as far as now appears to me, I account the quietest time of my whole *Life*, the want of which *Repose*, and *Tranquility*, my Soul often feels. In this time entered several *Damo-sells* to become *Religious*, being very *Young*, whom, in all appearance, the *World* reckoned sure her own, as their *Gallantry*, *Pomp*, and *curious Dress* discovered: from which *Vanities* our Lord soon freed them, and brought them home to himself, Endowing them with such high *perfection*, as was a great confusion to me: their number amounted to *Thirteen*, which it was decreed, should not be exceeded. I took extream delight to converse amongst so *Holy*, and *pure Souls*; seeing that all their care was only to serve, and praise our Lord, His *Divine Majesty* sent us there what was necessary without asking; and, if at any time we were in want (which was very seldome) their Joy was so much greater. I praised our Lord to see such *Heroical* vertues; and in particular, how *careless* they lived of every thing that concerned the necessities of the *Body*. I who was *Superior* there, remember not, that ever I had any care about this; because I be-

lieved for certain, our *Lord* would not be wanting to them, who were not solitious for any thing, but how to please *him*. And, if sometimes I had not Provision enough for all, upon my saying, that those who *most needed* were to be *Relieved* therewith, each one accounted her self not to be *such*; and so it remained *untouched*, till *God* sent sufficient for all.

As touching the vertue of *Obedience* (whereunto I am exceedingly devoted, though I knew not well how to practise it, till these Servants of *God* so taught me it, as I should never forget it, had I any goodness) I could say many things, which I here saw in them. One at present offers it self to me, and it is this: Being one day in the *Refectory*, there were set before us some portions of *Cucumbers*, whereof one very little, and rotten within, fell to my share: I, dissembling the matter for triall of her *Obedience*, called a *Sister*, one of the best Understanding, and Parts amongst them; and bad her, go and set this *Cucumber* in a little *Garden*, we had; she asked me, whether she should put it into the ground *down-right*, or *side-ways*: *side-ways*, said I: she went instantly, and put it into the ground, laying it in that manner, without ever reflecting, that it was impossible, but it must perish: the doing it out of *Obedience* so captivated her *natural reason* in the Service of *Christ*, as to believe, it was very well done. It fell out once, that I imposed *six*, or *seven* contrary Offices upon one, which she, without saying a word, undertook, as thinking it possible for her to perform them all. We had a *Well* (by report, of those who had tried it) of very bad Water, which I would have had conveyed in a *Pipe* to our *House*, thinking that, if once it did run, it might serve us to Drink; but, the *Well* being very low, it seemed impossible to find a way to make it current; I caused *Workmen* to be fetched that were skilled herein, to see if they could do ought; they laughed at me, that I should go about to be at charge to no purpose. I asked the *Sisters*, what they thought of it: One answered, *It should be attempted*: Another said, *Since our Lord is pleased to procure us Victuals, will he not provide one to bring us Water?* Now it will be less charge to his Majesty to give it us here in the *House*, and therefore he will not fail to do it. I, considering her great Faith, and with what resoluteness she spake it, believed it for certain, and, contrary to the mind of a skilful *Plummer*, (that not only knew, the *Water* was very bad, but said besides, there could be so little drawn from thence, as was not considerable) caused it to be done, and it pleased our *Lord*, that it succeeded so well, that we got a little Current of *Water*, enough for us, and very good to drink, as is there to be seen. I reckon not this for a *Miracle*, for I could mention other things, but to

shew

shew the strong *Faith*, these *Sisters* had ; for, the thing happened just as I have related. And; because my principal intent is not to commend the *Nuns* of this *House* (who all, through *Gods* grace, to this day proceed in the same manner) and to write of these, and many other such matters, would be too long (though not unprofitable, since sometimes those that come after, are thereby encouraged to imitate them ;) I pass by the like instances : but if it please our *Lord*, to cause them to be published, their *Superiors* may enjoyn the *Prioresses* to write them.

I lived then amongst these *Angelical Souls* ; for, such they appeared to me ; since they concealed from me no Imperfection whatever, were it never so Internal. But, who can express their disengagement from all Earthly things, their ardent Longings to serve his *Divine Majesty*, and the favours, our *Lord* hath done them ? Doubtless they were exceeding great ; Solitude was their Recreation, so that they have assured me, that they were never satisfied with being alone and retired ; that they took it for a huge Torment to be visited by any from abroad, though they were their own Brothers. She, that had the most time to stay in one of the little *Hermitages*, which we have made in our Garden, esteemed her self the most happy. Whilst I was thus reflecting upon the great value of these Souls, and the Courage *God* gave them to suffer, and to serve him, certainly beyond that of Women ; I thought many times, that these Rich Graces which our *Lord* had laid up in them were for some singular end : Not that, what afterward happened, came into my mind ; for it seemed then impossible, there not appearing the least ground for me to imagine it ; although my desires, as time run further on, so still more increased, whereby I longed to be able to do something for the good of any Soul : and methought it was with me, as of one, that had a vast Treasure in his keeping, and desired that all should share therein, had his hands tied, that he could not Distribute it ; so my Soul seemed as it were bound up ; for the Favours *God* did these in those Years were very admirable, and I reckoned them all ill bestowed upon me. I strove to serve our *Lord* with my poor Prayers, and continually Laboured with the *Sisters*, that they would do the same, and zealously endeavour the good of Souls, and increase of the *H. Church* : whence it came to pass, that whosoever Conferred with them, was exceedingly Edified : and herein I rested, allayed, and satiated my Impetuous desires.

After four Years, or somewhat more, there happened to come to see me, a Religious Person of *S. Francis's Order*, called *Fr. Alfonso Maldonado*, a great Servant of *God*, having the same Desires for the good of Souls, that I ; but he was able to put them in Execution, which in I en-

vyed him extreamly : This Father came a litle before from the *Indies*, and began to tell me, that divers Millions of Souls were lost in those Countries for want of Instruction ; and he made us a good Sermon upon this subject, encouraging us to Penance, and so departed. I continued so afflicted at the loss of so many Souls, that I was besides my self : thereupon I went to one of our *Hermitages*, and shedding abundance of Tears from my eyes, I cried to our *Lord* ; beseeching him, that he would find out some means, whereby I might gaine some Souls to his Service, seeing the Devil drew away such a multitude ; and that my Prayers might prevail something for it, since I was good for nothing else. I envied them exceedingly, who for the Love of *God* could herein spend themselves so freely, though they under-went the extreamest Difficulties, and suffered a thousand Deaths. Whence it befalls me, that when we read in the *Saints* Lives, that they Converted Souls, it breeds in me more Devotion, more Tenderness, and Emulation, than all the Martyrdomes that they suffered, in regard this is an Inclination which our *Lord* hath given to me : conceiving that he values more one Soul, which, through his mercy, we gaine to him by our *Prayers*, than all the other Services, we can do him. Being in *Prayer* one Evening in this so extream Heaviness, our *Lord* appeared to me, as he used to do, and expressing much Affection, as willing to Comfort me, said to me : *Wait a while Daughter, and thou shalt see great matters.* Which words were so Imprinted upon my Heart, that I could not put them out of my thoughts ; and though I could not conjecture, with much musing thereon, what the matter should be, yet I was nevertheless exceedingly comforted, and well assured, that in the sequel they should be verified ; but how, and by what means, never came into my head. Thus (to my Remembrance) another half Year ran out ; after which, hapned that, which I am now about to relate.

CHAP.

CHAP. VII.

*How our Father General came to Avila, and
that which followed upon his coming.*

ORdinarily our *Generals* do reside at *Rome*, and never (that is known) came any one into *Spain*; so that it seemed a thing impossible that he should come hither; but since there is nothing impossible which our *Lord* will have effected, his Divine Providence was pleased to bring to pass now, what had never been done heretofore. As soon as I understood that he was come to *Avila*, methought I was troubled, because, as I have said already in the Foundation of *S. Joseph of Avila*, this *Monastery* was not subjected to the *Order*, for the reason there mentioned: Whereupon I feared two things; One, that he would be displeased with me; for, not knowing how matters went, he had cause: The other was, that he would Command me to return to the *Monastery* of the *Incarnation*, in which the *Rule* is mitigated; which for many reasons (not necessary to be now related) would have proved a very great affliction to me. This one is enough, that I could not there observe the *Primitive Rule* in it's rigour; and that the number of the *Religious Women* there was above a hundred and fifty; for where there are but few, there is more Conformity and quiet. But our *Lord* disposed hereof better than I imagined; for the *Father General* was so great a Servant of his, and so Discreet, and Learned, that he accounted this *New Foundation* a good work, and for the rest, discovered not to me the least dislike: He is called Father *John Baptist Rossi* of *Revenna*, a Person very Eminent in the *ORDER*, and, deservedly, much-esteemed. I procured him therefore to come to *S. Joseph's*; and the *Bishop* liked well, that the same Entertainment in all points should be given to him, as to himself in Person. I gave him an account of the Foundation, and in a manner of my whole Life with all Truth, and Simplicity; for my manner is to treat in this wise with my Superiors, come what can come thereof, seeing they stand in the Place of *God*: and the same I do to my *Confessors*; which if I did not, my Soul methinks did not go secure. And so, as I was saying, I gave him an account of the Foundation, and in a sort of my whole Life; though it were very bad: He Comforted me much, and assured me, that he would not command me to remove hence. He was exceeding glad to see our way of Living, and a lively (though imperfect) Image

Image of the first *Original* of our *Order*; and how the *Primitive Rule* was observed with all rigour; a thing, done in no other *Monastery* of the whole *Order*. Out of the great desire he had that this small beginning should go forward, he gave me very ample and authentick *Letters Patents*, for Erecting more *Monasteries*, with *Injunctions* to the *Provincials*, that none of them should hinder me therein. These I asked not of him, but he freely granted them to me, as knowing my manner of proceeding and drift in my Prayers, which was an extreme desire of being an Instrument, that some Souls might approach nearer to God, and be by love united to him. But, these means of it, I procured not from him; nay rather they seemed a kind of folly to me: for I well enough knew, a woman so contemptible, and having so little Authority, as I, could do nothing: (but yet, when these desires seize upon the Soul, it is not in her Power to repell them;) excepting that, by reason of the passionate Longing to please God, and the Faith, such a Soul hath in him, his Majesty makes possible that, which to natural Reason is not so. Whereupon, in seeing the exceeding forwardness of our most Reverend *F. General* for my Founding more *Monasteries*, methought I saw them already finished: and calling to mind the words, which our Lord had spoken to me in Prayer, I now discovered some beginning of that, which before I could not understand. I extremely repented our *F. General* his return to Rome, conceiving my self very desolate, and lonely: I had begun to bear a great Affection to him, and he on the other side expressed extraordinary Love to me, doing me many Favours. As oft as he could spare time, he came to the *Monastery* to treat with the *Nuns* about Spiritual matters, as one on whom our Lord had certainly conferred eminent Graces: in which respect it was a pleasure to us to hear him.

Before his going away, the Lord Bishop Don Alvarez da Mendoza, a great Friend, and Patron of such, as he seeth aime at serving God in higher perfection, procured the leaving him a Licence, to Erect in his *Diocese*, some *Convents* of *Discealed Friars* of the first *Rule*; which thing some others also had requested of him. Father General was willing to grant it; but, finding some opposition in the *Order*, lest it might disquiet the *Province*, forbore for that time. Some days passed, when, considering how necessary it was, if I Erected *Monasteries* of Religious Women, that there should be some of Men, that observed the same *Rule*, though I saw so very few such persons as yet in this *Province*, that methought they were extremely wanted, yet, earnestly recommending the businesses to our Lord, I writ a Letter to our *F. General*, wherein I intreated him after the best manner I could concerning it, alledging certain reasons, from which was

was evidently shewn the eminent Service, that would thereby be done to *Almighty God* : and that the Inconveniences, that might arise, were not sufficient to hinder so good a Work : I likewise set before him the *Honour*, that hereby would accrew to the *B. Virgin our Lady* ; to whom he was exceedingly devoted. She it was questionless, who effected the business ; for, this Letter coming to the hands of *F. General*, being at *Valencia*, he sent me thence a *Licence for Founding two Convents*, as one who greatly desired the promoting, and further advancing of *Religious Discipline* in the *Order*. And, lest there might be Contradiction in it, remitted this matter to the present, and the preceding *Provincial* ; a thing very difficult to obtain : but, as soon as I saw the principal thus effected, I had great hopes, our *Lord* would compleat the rest : and so it fell out ; for by the *Lord Bishop's* means, who followed the business close, as though it had been his own, both the *Provincials* gave their consents.

Being now encouraged by this *Licence* procured, my care also increased, from the not having any one of our *Friers* in all the *Province* (so far as I knew or had heard) fit for our turne, to put it in Execution, nor any *Secular Person* willing to begin it : hereupon I did nothing but beseech our *Lord*, if it were his pleasure, that he would raise up *One* at least to begin the Work. *House* I had none, nor Means to get one. Lo here a poor *Discalced Nun* without the assistance of any person, except our *Lord*, furnished with *Letters*, and good desires only, without any possibility of accomplishing them ; my Courage indeed failed not, nor my Confidence, that our *Lord* having granted *one* thing, would likewise bestow the *other* : Upon this, I conceived, all was now possible, and so began to set about it. O *Greatness* of *Almighty God* ! How do you shew your *Power* in giving *Courage* to such an *Ant* ! and how, O my *Lord*, are you not wanting to do great things by, and confer great Favours on, those that love you ! but we by our own *Cowardise* and *Pusillanimity* are wanting, because never throughly resolved, but full of a thousand fears, and *Humane Prudences* ! Whence it comes to pass, that you my *God*, display not your *Greatnesses*, and *Wonders*. Who is readier to give, were there any to receive ? And to accept of our Services at his own charge, than you ? May it please your *Divine Majesty*, that I may have done you any Service herein, and have not rather a greater account to render for the very much, I have received.

CHAP. VIII.

By what means the Founding the Monastery of S. Joseph at Medina del Campo began to be treated of.

BEing then busied in these thoughts, and cares, it came into my mind, that it would do well to strengthen my self with the Authority of the *Fathers* of the *Society of Jesus*. These in *Medina* were very well beloved, and esteemed of, with whom also (as I have already mentioned in the *Foundation* of the *Monastery of Avila*) I have for many Years communicated the Affairs of my Soul; and, for the great good they have done it, do bear them a particular affection, and reverence. So, I writ that, which our *Father-General* had commanded me, to the *F. Rector* of this place, which happened to be *F. Baltasar Alvarez*; who, as I said, was my *Confessor* many years before, and at this present is *Provincial*. He, and all the rest said, they would do what they could in this affair; and, in effect they did very much in procuring a *Licence* from the *Deputies* of the People, and from the *Prelate*; For the *Monastery* being to be settled in Poverty, this in all places, and Countries, is found a difficult task, and so there was some time spent in negotiating the business. For this purpose went thither a *Priest*, a great Servant of *God*, and much disengaged from the things of the World, and also of much Prayer; he was *Chaplain* to the *Monastery*, where I lived, and our *Lord* had given him the same desires, as me; whereupon he assisted me much, as hereafter may be seen: his name was *Julian d' Avila*.

Now, though I had a *Licence*, yet had I no *House*, no, nor one Farthing to purchase one; and, *Credit* to borrow, or give Security (had not our *Lord* supplied me) how could a poor Stranger, as I was, ever procure? But our *Lord* furnished us after this sort. A very vertuous DAMOSEL, [*Isabella de Jesu*] for whom there was no room left to be admitted into *S. Josephs* at *Avila*, bearing, that another *Monastery* was to be Erected, came to seek me, desiring that I would receive her into it. She had some Money, but very little, not enough to buy, but only hire a *House*; and to help to bear the Charges of the Journey; So we Hired one: and without any other supply, save this, we went from *Avila*, [*Maria a S. Jo. Baptista*,

Batista, her Kins-woman; and Anna ab. Angella, [Aug. 13.] two Nuns of S. Joseph, and my self with four [Agnés de Tapia (afterward a Jesu;) Anna de Tapia (afterward de Incarnación;) her Cousin Germans: Isabella Arias (afterward a Cruce;) Teresa Quesada] of the Monastery of the Incarnation (in which the Rule is mitigated where I lived before S. Josephs was Founded) and with us our Father Chaplain Julian d'Avila.

As soon as it was known in the City, there arose a great murmuring: some said, I was a Fool; others, that the event of this Extravagency was to be expected. The Bishop (as himself afterward told me) thought it a very silly Undertaking, though he did not then say so; yet would not hinder me, because loving me exceeding tenderly, he would not too much grieve me: my Friends also spoke enough to me of it, but I made very little account thereof; for I judged that so easie, which they held to be difficult, and doubtful, that I could not be perswaded, but it would succeed well.

Now, before I left Avila, I had written to a Religious Person of our Order, called F. Antonio de Heredia, to buy me a House, who was at that time Prior of a Convent of Religious Persons there of our Order, called St. Anne's. He treated thereof with a certain Gentlewoman, that respected him much, who had one very well seated, but quite decayed, all save one Appartment. This Gentlewoman was so kind that she promised to sell it him, and so the bargain was made without demanding Security of him, or requiring any thing, save his bare word: an happy accident this; for, had she insisted thereon, there had been nothing done: but our Lord it was, who thus went disposing all. The Walls of this House were so gone to Ruine, that we hired another, whilst it was Repairing, there being much to be done to it, to make it fit. So, coming the first days journey late at night to Arevalo, weary with the Ill Accommodation we had upon our way, at our entrance into it there met us a Priest [Alphonfus Stephanus] our Friend, who had provided us a Lodging in a House belonging to certain devout Woman, and told me in private, we were destitute of a House [at Medina]; for that, hired for us, joyned to a Convent of the Augustinian Fathers, who made great opposition against our entry, unwilling that a place so near to them should be made a Monastery, and therefore that we must go to Law about it. O my God! when you, our Lord, are pleased to give courage, how little signifies all resistance! For this seemed rather to have animated me the more, as taking the Devil's beginning to Embroile matters for a Signe, that our Lord would be served in this Monastery. Notwithstanding, I desired him to say nothing, lest it might disquiet

my *Companions*; especially those two of the *Incarnation*: (for, the rest, I knew well enough, would for my sake have endured any trouble:) one of which was then *Sub-Prioress* of the *Monastery*, both of them of very good Families, and kindred; who, (because they came with me much against their minds) exceedingly opposed their going forth thence; for all judged it to be a meer Extravagancy: and I afterward saw, they had reason enough. For, when our Lord is pleased, that I shall Found one of these *Monasteries*, methinks my Spirit is not capable of admitting any thing so considerable, as to make me desire from the Execution thereof, till the thing be done: but then it seems quite otherwise; when all the difficulties are represented to me all at once, and imprinted in my mind, as by the sequele shall appear.

When we were come to our *Lodging*, I understood, that, in this place was then a *Religious man* of *S. Dominic's Order*, a very great Servant of God, and my Confessor, whilst I lived at *S. Josephs of Avila*; of whom (having in that *Foundation* spoken much of his virtue) I shall mention nothing here, but his Name; which is *Fr. Dominicus Bannez*, a person of eminent Learning, and great Prudence, by whose Judgment I steered my Actions: neither did this I now undertook, seem to him a thing so difficult, as it did to others; for, the greater any ones knowledge of God is, the easier do his Works seem to him. He, upon the understanding certain Favours, God had done me, and with himself had seen in that *Foundation* of *S. Joseph at Avila*, concluded, that all was possible. It comforted me exceedingly to see him; by whose advice I believed every thing would succeed well. As soon as he came I told him very privately, what had passed. His opinion was, the business betwixt us and the *Augustine-Fathers*, might be soon settled, and dispatched; but to me all delay was very tedious, because I knew not how to dispose of so many *Religious women*; so we all passed that night with trouble, for the thing was quickly known to all the House.

In the morning betimes there came hither *Fr. Antonio de Heredia* of our Order, and said, that the House, which he had agreed about, the purchasing of, was sufficient, and that it had a *Portico*, or Hall, where we might make a little Church, fitting it with some Hangings. This we resolved on; at least, I thought it very good advice; for, the more dispatch, and Expedition, the better for us, we being out of our *Monasteries*, and I likewise in some fear of opposition, as one sufficiently warned by the former *Foundation*: and therefore I desired, Possession might be taken presently, before the thing were known: of the same opinion likewise was *Fr. Dominicus Bannez*; so we determined with all speed to proceed accordingly.

We

We came to *Medina del Campo* on the *Vigil* of the *Assumption* of our *Lady* in *August* about *Mid-night*; and to avoid all noise, we alighted hard by *Saint Anne's Church*, and from thence went a foot to the *House*. It was a great mercy of *God*, that we met with none of that place then going about to shut up the *Bulls* that were to run the next day. The apprehension, and amazement, we went in, made me, I could remember nothing: but our *Lord*, who takes care of those, that desire to serve him, delivered us; for indeed no other thing was intended herein, but his *Holy Service*. Being come to the *House*, we entred into a *Court*, where the *Walls* seemed much decayed, but not so much as they did afterward, in the day-time, when one might discern it better. It seems our *Lord* was pleased, that the good *Father* should be so blind, as not to perceive, that here was no convenience at all for setting up the *B. Sacrament*. When I had viewed the *Partall*, I found, there was work enough, to carry away the *Earth*, it being ill floored, and the *Walls* unplastered: the night was almost spent, and we had brought only a few *Hangings* (three, as I take it) which, for the whole length of the *Hall*, were as good as nothing; so that I knew not what to do, for I plainly saw, it was not convenient to Erect the *Altar* there. It pleased our *Lord*, who would have the thing speedily effected, that that *Gentlewoman's Steward* had in the house divers pieces of *Arras*, that were his *Mistress's*, and a sute of *Blew Damask*; having likewise received a Charge from her (so very kind she was) to give us whatever we should ask. As soon as I saw such excellent Furniture, I exceedingly praised our *Lord*, as did likewise the rest of my *Companions*; but we knew not what to do for *Nailes*, and now was no time to buy them: We began to search for them in the *Walls*; and at last after some pains got good store: and instantly the men bestir themselves in putting up the *Hangings*, and we women in carrying away the *Earth*, and sweeping the *Floor*. We made so good speed, that, when it began to be day, the *Altar* was Erected, and dressed up, and the *Bell* hanged in a *Turret*, and without delay the first *Mass* said. This sufficed for taking Possession, but we stopped not here; for, there we set up also the most *Holy Sacrament*; and through certain chinks of a Door that was over-against the *Altar*, we saw, and heard *Mass*, having no other Convenience. I was very well contented herewith; for, to me it was an exceeding great Joy, to see one *Church* more, in which the *B. Sacrament* was: though it lasted but a while; for, when *Mass* was done, I chanced to look out of a Window into the *Court*, and saw the Wall in some places fallen quite down, which to repair, asked many days, and vast charge. O my *God*, when I beheld his *Divine Majesty* exposed in the *Street*, in a time so dangerous, as we now live in,

by reason of these *Lutherans*, what a horror, and anguish seized my very heart? Hereto was added a strong apprehension, I had, of all the difficulties, that they might object to me, who had before greatly opposed it; and I saw plainly, they had reason. Now it seemed to me impossible to go forward, with what I had begun: for, as formerly all appeared to me exceeding easie, considering, that it was undertaken for God; so now the *Temptation* pursued me so close, and pinched me in such sort, that methought I never had received any Favour from him: only my own baseness, and inability were still before me. Relying therefore on so miserable a support, how could I expect a good Effect therefrom? Had I been alone, methinks I should have passed it over better; but the considering that my *Companions* were to return back to the *Monastery* of the *Incarnation* after all that opposition, which they had sustained, when they went forth, this indeed went very near to me. Methoughts also, that, the very beginning being thus erred-in, all that, which in Prayer I had understood, our Lord would do, had nothing of Truth in it. After this also I began to suspect, whether it were not an *Illusion*, whatever formerly I had heard in Prayer; which proved not a *less*, but *greater* affliction, than all the rest; for, it made me extremely fearful, lest the Devil had deceived me.

O my God, what a thing is it to see a Soul, which you are pleased to leave in such pains! Certainly, when I remember this, and some other Afflictions, which I have suffered in these *Foundations*, methinks bodily pains, (though I have felt great ones) in comparison of this, are inconsiderable. Notwithstanding all this sadness, which lay extream heavy upon me, I discovered it not externally in the least to my *Companions*, because I would not add to their grief. In this Condition I continued till Evening, when F. Rector of the Society sent a Father to visit me, who Encouraged, and Comforted me very much. I acquainted him not with all my Sorrows, but only with that, which I felt, with seeing our selves in the open Street. I began to treat with him about Hiring us a House, (cost what it would) to the end we might remove thither, whilst this was Repairing, and sitting up for us. I likewise began to take heart upon seeing the concourse of People hither, and not a word said taxing us of folly: and this was a mercy of God; for, had they reflected on it, they had done discreetly to have taken away the B. Sacrament from us. At present I reflect on my own Stupidity, and the inadvertency of all the rest, in not consuming it; but that, methoughts, if that were done, all were undone.

Notwithstanding all the diligence used in seeking out a House, none was found

found to let, in all the *Town*, so that *I* was much troubled Night and Day, because, though *I* set men to guard, and watch the *B. Sacrament* continually, yet *I* was in fear, and doubtful lest they might fall asleep, and so *I* rose in the night to watch it at a *Window*, whence by the bright shining of the *Moon* *I* could see it very plainly. All these days huge multitudes flocked to see our little *Church*, and it not only disliked them not, but increased their Devotion, to behold our *Lord* as it were once more in a *Stable*; and his *Divine Majesty* (as who is never weary of abasing himself for us) seemed unwilling to remove thence. Some eight days after, a certain *Merchant* [*Blasius de Medina*] seeing our necessity, himself living in a very fair House, intreated us to go into the upper part of it, where we might dwell, as in a House of our own: he gave us also a very large *Hall*, he had, with a *gilded Roof*, to serve us for a *Church*. And a *Lady*, that lived hard by the House, we had bought, called *Donna Helena de Quiroga*, a great Servant of *God*, told us, she would help us, that so the *Chappel* might be speedily taken in hand for reposing the *B. Sacrament*; and likewise, that the House might in such sort be fitted up for us, that we might therein enjoy *Clausure*. Some others also very liberally contributed towards our maintenance; but this *Lady* was she, that most of all assisted us. Upon this *I* began to be more at rest, because we had perfect *clausure* in the house whither we removed, and began to say the *Office*. The good *Father Prior* of *S. Anne's* used extraordinary Diligence, in fitting, and Repairing our house, making great hast, for indeed he Laboured extreme hard; yet, notwithstanding, it held him two monshs, but was accommodated so well, that we could conveniently dwell in it for divers years, and through the goodness of our *Lord* it hath still gone on Improving.

Whilst *I* was here, *I* was not unmindful of, but rather very solicitous for, having some like *Covents* of *Religious Men*; but, wanting one to begin the business, *I* knew not what to do. At last *I* resolved to Treat very privately with *F. Prior* aforesaid, *Fr. Antonio de Heredia* about it, to see, what he would advise me; and so *I* did. He was exceeding glad, when he understood it, and promised me, that himself would be the first: which, as soon as *I* heard, *I* took for a *jest*, and so *I* told him: because though he was ever a good man in his *Order*, *Retired*, *Studious*, and a Lover of his *Cell*, yet *I* did not think, that he was a man for the purpose to begin such a thing; nor that he had *Spirit*, and strength enough to go through with the *rigour*, and *austerity* of Life, requisite, he being so very tender, and unaccustomed to so severe *Penance*. But he assured me, it was otherwise; and certified me, that it was a good while, since our
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Lord had called him to a *stricter Life*, and also that he had already purposed to become a *Carthusian*, for the *Fathers* of that *Order* had told him, they would admit him. For all this, I was not fully satisfied, though I was glad to hear it; and I intreated him, that we might suspend a while, and he in the mean time make tryal of himself in the things, whereof he was to Vow the observance. He did so, and spent a Year thus; wherein he *underwent* such Troubles, and Persecutions by false Accusations, as sufficiently discovered, that our Lord meant to try him: yet he bare all so courageously, and went on so advancing in *Spirit*, that I greatly praised our Lord; since, methought, his *Divine Majesty* went hereby disposing him for *this Work*. A litle after another *Father* of our *Order* chanced to come hither, a *Young man*, and a *Student* in *Salamanca*, and he came for a *companion* to another *Religious man*, who related strange things to me concerning this *Father* (whose Name was *Fr. John de la Croce*). I rendered thanks to the *Divine Majesty*: and in discoursing with him he gave me great Satisfaction: I understood by him, that he was minded likewise to enter into the *Carthusians Order*: thereupon I immediately acquainted him with my design, and earnestly intreated him to defer, till our Lord gave us a *Covent*; Representing the great benefit, it would be, if he meant to Reform, to endeavour it in his *own Order*, and that he would much more serve our Lord thereby. He promised me to do so, if the business proved not too tedious. When I saw, I had gotten *two Friers* already, to begin with, methought the work was done, and dispatched; though concerning *Father Prior* I was not yet altogether satisfied; and so, for this reason, as likewise for want of a place to begin such a *Covent* in, I was glad, there was some delay. The *Nuns* gained daily credit with the People, who were much satisfied concerning them, and bore singular Affections to them, and (to my thinking) very justly: for, all their care was, how every one might best serve God.

They kept the *same manner of life* in every thing punctually, as did those of *S. Josephs* in *Avila*, having the *same Rule*, and *Constitutions*. Our Lord began to call some to take the Habit, and the Favour he did them were so eminent, as I was astonished thereat: It is sufficiently evident, that he seeks nothing else, but to be Loved, for Love that he may Love. Eternally blessed be *He. Amen.*

CHAP. IX.

Of certain Favours, our Lord doth to the Nuns of these Monasteries. she likewise directs the Prioreesses, how to Behave themselves towards them.

I Thought it not amiss, ere I proceed further, (because I know not how long our Lord may spare me life, or leisure; for, methinks at present I have very little) to lay down some Directions for the *Prioreesses*, that they may be able to discern, and know the way of conducting those under their charge to greater *Perfection*, and with the Improvement of their Souls, though not so much content to themselves. It is observable, that, when I was commanded to write these *Foundations*, leaving out the first of *S. Joseph of Avila*, which was presently written, about the time when it was Erected, there were already Founded (through Gods blessing) *seven Houses* more, including that of *Alva de Tormes*, which is the last of them: and the reason why no more have been Founded, was, my *Superior's* restraining, and employing me otherwise, as hereafter shall be seen. Now, considering what hath befallen in these *Monasteries* relating to Spiritual matters, I have seen the necessity, there is, of what I now intend to say: his *Divine Majesty* grant, I may rightly deliver that which I see so necessary to be spoken.

But, since the things, I am now going to speak of, are no *Illusions* of the Devil, it is requisite, that the Spirits of the *Religious* be not hereby terrified: for (as else-where I have said, writing some little *Rules* for the *Sisters* [the way of *Perfection*]) whilst we live in *Obedience*, with *Purity* of *Conscience*, our Lord never permits the Devil so far to prevail, as to deceive us in such sort, as shall damage the Soul; nay, rather he himself is worsted, and deceived thereby; and he knowing it, I am persuaded, He doth not so much cause this Evil in us, as our own perverse *Inclinations*, and ill Humours, (especially, if there be *Melancholy*) for, the Nature of *Women* is weak, and the *self-love*, that rules in us, very subtil; so that divers Persons (*men*, and *women*) besides the *Nuns* of these *Monasteries*, have come

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to

to me with this malady; whom I have manifestly discovered, to have been deceived by themselves, though against their Wills. I believe, the Devil interposes, thereby to delude us: but, of very many, whom (as I was saying) by *Gods* goodness I have seen, I have not perceived, that his *Majesty* hath so abandoned them [as they imagine:] it may be, he is pleased to exercise them with these Impressions of fears, that they may gain Experience.

The things that concern *Prayer*, and *Perfection*, are, by reason of our sins, so decayed in the World, that it is necessary for me to declare my self in this manner: For, if when there is no danger at all, men are afraid to go this way; what would they do, if we should tell them, there were some? And it is true, that in every thing there is some danger, and therefore, whilst we live in this miserable World, we ought in all things to proceed with *fear*; beseeching our *Lord*, that he would teach us the True way, and not forsake us. But (as I think, I have formerly said) if in any thing *God* permit that there should be danger, is it chiefly there, when persons most seriously apply themselves to think on *God*, and reform their lives? O my *Lord*, how evidently do we see, that you many times deliver us from the dangers, into which we voluntarily cast our selves, even to offend you! and shall we after this, believe, you will not deliver us, when aiming at nothing more, than to please, and delight our selves with you? This I can never believe. Possibly, for accomplishing some secret Judgments of his own, *God* may permit some things, which may fall out sometimes after one, sometimes after another manner: but, out of good he never drew evil. So that this should serve to excite us, to walk faster, and more vigorously in our way, that we may please our Celestial Spouse, and so find him sooner; but not make us forbear, or slacken our pace: and should encourage us to march stoutly over the rough, and craggy passages of this life, so full of *Cliffs*, and *Precipices*; but in no wise make us cowardly, or faint-hearted; since in the end, proceeding with Humility, we shall, through *Gods* mercy, arrive at the Heavenly *Jerusalem*, where, whatever we have here suffered, shall seem little, or nothing to us, in comparison of the repose, and happiness, there enjoyed.

Now, as those little Dove-cotes of the *B. Virgin* our *Lady* began to increase, and fill, the *Divine Majesty* also began to discover his greatness in these poor weak *Women*, though strong in their desires, and in disengaging themselves from all Created things; for 'tis that, that chiefly unites a Soul to it's *Creator*, walking with Purity of Conscience. This I needed not mention, or go about to prove; for, without this real *Separation* from the *Creatures*, it seems to me impossible not to offend our *Lord*: but,

as all their Discourses, and Conversation is only concerning the things of God; so it seems *he* is not willing to estrange himself from *them*, or not to afford them his delicious *presence*. This is that, I now see, and can say of a truth: Let them, who shall come after, and Read this, fear; and, if they see not then, what we now find here, let them not impute it to the *times*; since 'tis always a time for God to confer Favours, and great Rewards on such as serve him in earnest; but let them endeavour to discover, whether in *this* thing there be any breach, or failing in them, and amend it.

I have heard say, sometimes, concerning these beginnings of *Religious Orders*, that (in regard they were the *Foundations* thereof) therefore our Lord bestowed on these *Saints* gone before us, greater Favours; and indeed so it is: but we also are to consider, that we are *Foundations* of those that shall succeed, and that, if we, who are now living, had not fallen, or degenerated from the *heroick* Actions, of our *Predecessors*, and that those, who come after us, did not the like, the *Structure* would continue ever *firm*, and entire. What advantage is it to me, that the *Saints* my *Predecessors* were so Holy, if I, who follow, prove such a wretched, and heinous Sinner, as that I leave the House by my pernicious Courses quite spoiled and ruined? For 'tis manifest, that those, who come after us, do not so much mind those, who lived long ago, as the present, whom they see. A fine business indeed, that I should excuse my self in these things by my not being of those *first*, and never consider the vast difference that is between *my* life, and virtue, and *their's*, on whom God bestowed such signal Graces, and Favours. O my Lord, what forced excuses are these, and how manifest Cheats! It grieves me, O my God, that I am so bad, and have so little served you. I well perceive, the fault lies all on my side, that you do not *me* those Favours, which you have done my *Predecessors*: I am confounded, O Lord, when I compare my Life with *their's*, and cannot speak this without Tears. I see, I have lost that, which they got with so much toil; and pains; and no way can I complain of *You*. Nor is it fit, any should complain; but, if they see their *Order* declining, and decaying in any thing, let them endeavour to be such Stones in it, as may serve to repair the Building; since our Lord will not be wanting to further them herein.

But, to return to what I was saying (for I have much digressed:) The Favours, our Lord doth in these *Monasteries*, are so great, that they astonish me: for he conducts them all by *Meditation*; and some attain to *perfect Contemplation*; others are advanced forward so far, as to arrive to *Extasies*, and *Raptis*; to others our Lord doth Favours of another kind, bestowing on them likewise *Revelations*, and *Visions*, such as

is manifestly discerned, do proceed from *God*. There is never a one of these *Monasteries* at this day, wherein are not found either *one*, or *two*, or *three* such. Not that I think Sanctity to consist herein, nor is it my meaning only to commend them; but to let it appear, that the *Advices*, I desire here to give, are not beside the purpose.

CHAP. X.

Some Directions are laid down touching matters of Prayer.

IT is not my Intention, or aime, that what I shall now say should be held so certain, and true, as to be taken for an infallible Rule; for, it were absurd, to expect this in matters so *abstruse*. But, there being in this way of the *Spirit* many paths, possibly I may deliver something that may be pertinent touching some of them: if therefore they, who walk not therein, understand me not, it is perhaps, because they take another Path; and, if I benefit none at all, I beseech our *Lord* to accept my good will; since he knows, that although I have not experimented all this in my self, yet I have observed it in other Souls.

And first, I would shew (according to my slender capacity) wherein the substance of *perfect Prayer* consists. For I have light on some, who conceive the whole business to lie in *thinking*; and, if they can keep their *thoughts* strongly fixed upon *God* (though by offering great violence to themselves) presently imagine, they are *Spiritual* Persons: and, if they do never so little divert themselves (unable to continue longer intent) though to good things, instantly are extremely dejected, and fancy, they are undone. Persons of Learning will not have such conceits, and ignorance, (though I met with some that have,) but 'tis good for us *Women* to be instructed concerning all things. I say not, but that it is a great Favour of our *Lord*, to be able to keep our Thoughts continually busied about him, and be always Meditating on his Works; yea, it is well done also to endeavour this: but it is to be understood, that all Imaginations are not in their own Nature fit for this; but to Love, all are fit. The Causes of this Inconstancy, and roving of the Imagination, I have elsewhere Written (to my thinking) not *all* the Causes, that is impossible; but *some* of them: Therefore at the present I discourse not thereof; only I would fain have it understood, that the *Soul* is not the *thinking*, nor yet
will-

willing; for, so it would be too unhappy, and miserable (as is said above,) though it be fit, it should govern it self by their means: whence the proficiency of the Soul consists not in much thinking, but rather much loving. And, if ye ask me, how this love is got: I answer, by resolving to do, and suffer, for God, and afterward in effect doing so, when occasion shall be offered.

It is very true, that, by the thinking, how much we owe to our Lord, who He is, and what are we, the Soul acquires a generous Resolution, which is of great Merit, and for Beginners very convenient; but, let it be understood, when nothing to be done intervenes, that concerns the point of Obedience; and the good of our Neighbour, to which Charity binds us: for, in such cases, when either of these two present themselves, we must streight quit that, which we so much desire to give to God; which (as we conceive) is our being solitary, and retired; meditating on him; delighting our selves with, and rejoicing in the Caresses, and Favours, he doth us. To leave this on either of the two foresaid occasions, is to please, and content him, and to do for him that, which with his own mouth he himself pronounced to be so: That, which ye have done for one of these my little ones, ye have done for me. Mat. 25. And, as to that which concerns Obedience, he would have us go in no other way: for, whoever loves him indeed, will follow him; and He was Obedient even to death. Phil. 2. Now, if this be true, whence comes that disgust, which for the most part is found in us, when, for a great part of the day, we have not been retired, and absorpt in God, although we have been employed about these other things? In my Opinion, from two Causes.

I. The first, and principal, is Self-love; which, though very subtilly, intermingleth it self here, and lies undiscovered; being a willingness rather to please our selves, than God. For, 'tis manifest, that, when a Soul hath begun to taste how sweet our Lord is, it finds a greater gust by the bodie's being at rest, and the Soul's being caressed with Internal Consolations. O the Charity of those, that truly love this Lord, and know their own condition! How restless are they, if they find, they can Contribute the least Assistance to the furthering of but one Soul, and to increasing in it the Love of God, or can afford it any Comfort, or free it from any danger! Ah how little rest takes such a one in whatever particular Repose of his own! And, when with his Works he cannot, yet still in earnestly Importuning our Lord with his Prayers for those many Souls, he sees in great Peril of Destruction, and Compassionating them exceedingly, he willingly loseth his own Contentment, and Delight [in Prayer] and

reckons this loss gain : For he regards not his own Satisfaction, but merely, how best to accomplish the Will of *God*. The same it is in the matter of *Obedience* : It would be strange, *God* should plainly tell us, he would have us perform a thing, that much concerned him, and we should do nothing, but stand *gazing* on him, because this most conduced to our *ease*, and delight. A ridiculous kind of advancing, this, in the Love of *God*. This is to tie his hands, upon a conceit, that he can benefit us no more ways, but one.

Besides what I have found by Experience, I know *some* Persons, with whom I have conversed, that have instructed me in this Truth, when much afflicted for my enjoying so little leisure : Whence I also pitied them, seeing them perpetually employed in business, and several things, which *Obedience* exacted from them, and I thought with my self (as likewise I told them) that it was impossible, that, amidst such a Tumult, and confused *Hurly-burly* of Affairs, the *Spirit* should increase in them ; because, as then they had not much thereof. O my *Dear Lord*, how different are your ways from our Conceits ! And what require you of a Soul already resolved to Love you, and resigned up into your hands, save only to obey, and inform it self what is most for your Service, and merely desire that ! She needs not seek out ways, nor deliberate about chusing them ; for now *her* will is yours. You, O my *Lord*, take upon your self the care of Conducting her that way, wherein she may most profit. And though the *Superior* take not Care of guiding her in the way most advantageous for her, but only of her Performing those Offices, which he thinks necessary for the *Community* ; yet you, O my *God*, do ; and go disposing the Soul, and her Employments, in such sort, that (without knowing how) the Souls find themselves advanced in *Spirit*, and greatly improved by observing with all Fidelity such Injunctions : Inasmuch that they are afterward astonished thereat. Such a one was *that Person*, whom I spake with a few days since, who for *fifteen Years* space was by *Obedience* so detained in *Offices*, and *Government*, and thereby so harassed out, that in all the time he remembered not to have had *one day* free to himself : although he still procured (the best he could) some little spare time *every day* for *Prayer*, and purging his Conscience. A Soul, this, the most addicted to *Obedience*, that ever I saw ; inasmuch that he even *Imprints* the same on all, he Converses with. Our *Lord* hath abundantly rewarded him ; for (without his knowing how) he enjoys that so-much-valued *Liberty* of *Spirit*, which the *perfect* have, wherein consists all the Happiness, which can be wished in this Life : for, desiring *nothing*, he possesseth *all*. They neither *fear*, nor *covet* any thing of this *World* ; *Crosses* do not dis-
turb,

sturb, nor *pleasures*, and prosperity *soften* them: in fine, there is nothing can Rob them of their Peace, which depends on *God* alone; and, since nothing can take away *God* from them, the fear of losing nothing, except him, can afflict them. For, every thing else in this World is, in their Opinion, as if it were not at all; since nothing thereof raises, or destroys their content.

Selt. O happy *Obedience*, O happy *Distraction*, that is caused by that, which enriches us with so great good! Nor is this the only Person neither; for there are *others*, whom I have known in like sort, though not seen these many years; whom asking, wherein they had employed themselves, I perceived, their whole time was spent in Works of *Obedience*, and *Charity*. On the other side I saw them so very much bettered, and advanced in *Spiritual* matters, as made me wonder. On then, my *Daughters*, let there be no neglect, but, when *Obedience* calls you to exterior Employments, as, for example, in the *Kitchen*, know, that our *Lord* goes along with you assisting you both in the *Interior*, and *Exterior*, amidst the very *Pots*, and *Dishes*.

Selt. I remember, a *Religious man* told me, he had purposed, and made a firm Resolution, never to refuse, or dispute any thing enjoyned him by his *Superior*, whatever trouble it put him to: And one day it fell out, that, being quite *tired*, and so spent with Labour, that he could not stand on his *legs*, as he was about to rest himself (for it was almost night) he sat down a litle; when his *Prior* coming, and finding him, bad him take the *Spade*, and go dig in the *Garden*: he saying nothing (though so faint, that he could not Work) took the *Spade*; and, as he was going through a certain Passage, by which they went into the *Garden* (which I my self saw, many Years after this Relation, upon occasion of my Founding a *Monastery* in the *Town*) *Christ* our *Lord* appeared to him with his *Cross* on his *Shoulders*, so weary, and spent, as made him sufficiently Understand, that what he then suffered, was nothing, in Comparison.

I believe, the Devil, perceiving that no Path brings us sooner to the highest Perfection, than this of *Obedience*, proposeth so many disgusts, and difficulties under the colour of good. And let this be well marked, and they will see plainly, that I speak Truth. It is evident, that the highest perfection consists not in interior *Consolations*, or Delights, nor in great *Extasies*, and *Rapt*s, nor in *Visions* and *Revelations*, nor in having the *Spirit* of *Prophecy*; but in the *Conformity* and *Union* of our will to *Gods*; so, as that there is nothing, which we understand he wills, but we with all our hearts will likewise the same; and with like Chearfulness take

as well the bitter, and unpleasant, as the sweet, and delicious, knowing it to be his *Divine Majesty's* pleasure. Now this seems extream difficult, not so much to do the thing, but to take Content, and *Delight* also in the doing that, which is every way contrary, and repugnant to our *Nature*. It cannot be denied, but that this is true : Yet such is the power of *Love* (if it be perfect) to make us forget all this our own content, to please him, we love. And so indeed it is, that the most toilsome Labours, in the considering, that thereby we please *God*, are rendered sweet unto us : and in this manner they, who are thus far arrived, love persecutions, disgraces, and injuries.

This is so certain, clear, and evident, that I need not insist on it. That, which here I would explain, is, the reason, why *Obedience* is (in my judgment) the speediest, or best means to enstate us in this so happy a condition : and it is *this* ; since we of our selves have not the command of our own Wills, so, as purely and sincerely to bestow them entirely on *God*, some course we ought to take to render them, together with our understandings also, subject to him ; now, for the bringing them into such Subjection, *Obedience* is the most compendious, expedite, and sure way. For, to think to reduce the will by sufficient *Reasons*, and *Arguments*, is endless ; and, as a tedious, so a dangerous, course ; for our *Nature*, and Self-love have such store of them on their side, that we shall never come to any Issue ; and many times what is most rationall (and it dislike us) seems absurd unto us, from an unwillingness, we have, to go above it. I have so much to say of this Subject, that we should never make an end of discoursing about this inward *Conflict*, and the many ways, whereby the *Devil*, the *World*, and our own *sensuality* Labour, to make us violate our *Reason*. Now what Remedy ? *This* : that, as here, in *Suits*, in a very doubtful case, an *Arbitrator* is chosen, into whose hands both parties, Weary with going to *Law*, commit the matter, standing to his award, for Composing the Difference : so our Soul, for freeing it self from all Contention, with the *Devil*, or sensuality, chuses an *Umpire* ; to wit, her *Superior*, or *Confessor*, with a firm Resolution never to sue more, or think further on her cause, but rely on the Words of our *Lord*, who saith ; *He that heareth you, heareth me* ; and not heed what her own will is. This *Subjection* his *Divine Majesty* so highly values (and that justly ; for it is making him *Master* of that *Free will*, he hath given us) that, by exercising our selves therein several times, and by thus disengaging our selves, we come by this painful exercise (though with a *thousand Conflicts* ; that seeming Ridiculous to us, which is judged in our own Cause) to Conform our selves to that, which is enjoyned us ; and so, with, or without, Pain, at
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last we do it ; and our *Lord* so far assists us on his part, that, for the same cause, that we thus *subject* our own will, and *reason* for his sake to others, he makes us *Masters*, and *Lords* of our selves. And, being *Lords* of our selves, we may entirely bestow our selves on *God*, giving him a pure, and sincere will, to the end he may unite it to his own ; beseeching him, to make the Fire of his Love descend from Heaven, to burn up, and consume this Sacrifice, removing all that, which may displease him, since there is no more to be done on our parts, we (though with much pains) having laid it on the *Altar* ; and (as far as lies in our power) kept it from touching, or Smelling of Earth.

It is evident, none can give, what he hath not ; but he himself must first have it. Now, believe me, for the obtaining this Treasure, there is no way better, than to take the pains to dig it out of this *Mine* of *Obedience* : and the deeper we dig, the more we shall find ; and the more we subject our selves to others, having no other will, but that of our *Superiors*, the more we shall be *Masters* of our will, to conform it to that of *God*. See now, *Sisters*, whether the quitting the Delights of Solitude be not well rewarded. I tell you, that, for want of it, ye will not be less disposed for the obtaining this Union mentioned ; which consists in making our Wills all one with *Gods*. This is the Union I desire, and would fain see in all, and not certain *Abstractions*, and those very pleasing, and delicious *Suspensions*, that befall some, to which they have affixed the name of *Union* ; and such it may be, in case that accompany it, which I spoke of ; but, if after such suspension there be little *Obedience*, and our own will, this will becomes united to *Self-love* (in my opinion,) and not to the will of *God*. His *Divine Majesty* grant, that I may so practise it, as I do well understand it.

II. The *second* Cause (to my thinking) of this *disgust* is, that, there being in *Solitude*, and *Retiredness* fewer occasions of Offending *God*, for some can never be wanting (since the Devils are found to be in every place, and our selves likewise ;) it seems, the Soul proceeds with more *purity* ; and, if it be afraid of offending him, it is a very great Consolation, to be out of all danger of stumbling. And indeed this seems to me a stronger Reason to desire the not *Conversing* with any, than that of the great Consolations, and Gifts from *God*. But here it is, my *Daughters*, and not in Corners, but in the throng of Occasions, that your love must appear ; and, believe me, for the defects that may be therein (and likewise some little falls) our gain is Incomparably greater every way. But remember, that I always speak upon Supposition, that one be employed in those matters of *Obedience*, and *Charity* : for, except this be inserted,

I constantly maintain, that *solitude* is better; and that we are to desire it, though busied in those *Employments* mentioned, indeed this desire continually attends Souls that sincerely love *God*. I say then, it is a *gain* unto us; for, such occasions make us understand, who we are, and how far our vertue extends: since a Person that lives always retired (how Holy soever in his own Opinion) knows not: whether he hath *Patience*, and *Humility*; nor hath he any way to know it: just as, that a man is exceeding *strong*, and very *Valiant*, how shall it appear, if he never come in *Fight*? *St. Peter*, thought himself Courageous, and faithful enough to his *Lord*, but in the occasions, see how he behaved himself; though after this Fall he got up again, and learnt, not to trust at all to himself; but hereupon grew to place all his confidence in *God*; and suffered that *Martyrdom*, we read of. Good *God*, that we understood well the greatness of our Misery! In every thing is danger, and we perceive it not; for this reason it is very beneficial to us to be enjoyed things, that discover, and manifest our own baseness. I take one day spent in the humble, and true knowledge of our selves, (notwithstanding it cost us many Afflictions, and Crosses) for a greater favour from our *Lord*, than many days of Prayer: and the rather, for that a true Lover loves every where, and ever thinks on his Beloved. It would be hard, that Prayers could only be made in Corners; and I already see, there will not be many hours thus to spare for them: But, O my *Lord*, what power with thee hath one sorrowful sigh issuing from the bottom of the *Heart*, when it seeth, how it is not enough, that we are fain to live in this exile, but that we also want in it the conveniency of being Solitary, and Retired, so to enjoy thee. Here it appears evidently, that we are his *Slaves*, willingly sold for his sake to this vertue of *Obedience*; since, for it, we (in a sort) forego the enjoyment of *God* himself: and all this is nothing, if we consider, that *He* out of *Obedience* left the bosom of his *Father*, and came to be made our *Slave*. With what then can we repay, and by what Services recompence this Favour? It is necessary they proceed with caution, and in no wise so far neglect themselves in their Employments (though these of *Obedience*, and *Charity*) as not to retire often internally into themselves, and bethink themselves of their *God*. And let them believe me, it is not the long time, that makes Souls Improve in Prayer; but, when, by *Obedience*, and *Charity* being called to other works, they shall employ themselves therein well, (as hath been said) this will so further them, that in a very short space they shall be better disposed for enflaming the Soul in the Love of *God*, than (wanting these) by busying themselves many hours in *Meditation*. All must descend from his most bountiful hand. Be *He* everlastingly blessed.

Amen.

CHAP.

CHAP. XI.

She shews the Harm that may befall Spiritual Persons, by not Understanding, when they are to Resist the Spirit. She treats of the great Desires a Soul may have to Communicate; and of the Decit, that may be therein.

I Have endeavoured very diligently to understand, whence proceeds that *Abstraction*, or great *Suspension* of mind, which I have seen some Persons have, to whom our *Lord* imparteth eminent *Consolations*, and Favours in *Prayer*, and who are not wanting to dispose themselves for the receiving such Graces. I discourse not at present of an *Abstraction*, wherewith a Soul is suspended, and rapt by the *Divine Majesty*; for, of this else-where I have writ sufficiently, and in such cases there needs not much be said; because if it be a true *Rapt*, how much soever we strive to resist it, we are able to do nothing: where is to be noted, that the Violence, which hinders us from being Masters of our selves, lasts but a little while. But so it falls out many times, that there begins a *Prayer* of *Quiet* in the manner of a *Spiritual sleep*, which suspends the Soul so, that unless we understand, how to proceed therein, we may lose much time; and, through our own Fault, and with little Merit waste our strength. I would be very glad, I could here tell how to declare my self, which is so difficult, I know not whether I shall be able: but I am certain, that, would those Souls believe me, that are carried away with this *Delusion*, they may understand me. I know *some*, that have continued thus absorpt *seven or eight Hours*, Persons of rare Vertue, and all seemed to them to be *Extasy*, and *Rapt*; and any kind of vertuous Exercise so recollected them, that they went presently out of themselves, supposing that they should do ill to resist our *Lord*; so that by little and little they might have died, or become stupid, had no remedy been used to them. That which on this occasion I know, is, that, when our *Lord* begins to regale, and caress a Soul (our Nature is so in Love with *Consolations*, and *Delights*) it is so taken up with this Gutt, that it would not willingly stir, or lose it for any thing. For, to speak Truth, it is more delicious, than any Pleasure of this *World*; especially, when it meets with a soft Nature, and that the *understanding* (or, to speak more properly, the *Imagination*) be of such a temper; not *stutting*; but *such*, as in apprehending, and fixing on a thing, there *stays*, without diverting it self from it: as is discerned in

divers Persons, who, beginning to think on a thing (though not about God) or looking at any thing without reflecting upon what they look at, continue absorpt: Persons of a calm, and soft disposition, that through Inadvertency seem to forget, what they are going to say. The same thing falls out here, agreeable to ones weak Naturals, or Constitution. What then must it be, if they prove *Melancholick*? They will discover a thousand pleasant Fancies, and *Illusions*.

Of this *Humour* I shall discourse a little below: but, though there be nothing of *Melancholy*, yet what I have said, falls out notwithstanding; and that as well in Persons, who are found to be spent with immoderate *Penances*: for (as I said) love beginning to afford them *sensible Consolation*, they too much suffer themselves to be carried away therewith: and, in my judgment, they would love a great deal better, in not *permitting* themselves to be thus *assotted*; for that in this point of Prayer they may very well make resistance. For, as when the Constitution is weak, there is perceived a *fainting*, and *swooning*, not suffering one to speak, or stir: so 'tis here, if no resistance be made; because the vehemency of the *Spirit*, if Nature be feeble, draws it inward, and masters it.

They may ask me; Wherein differs *this* from a *Rapt*? Since at least in appearance 'tis the very same; and they want not ground for it; but indeed it is not. For, a *Rapt*, or Union of all the powers (as I said) lasts but a little while, and leaves great effects, together with an *Internal Light* in the Soul, and many other benefits; and the *understanding* works nothing, but our Lord is *He*, that works in the *Will*. But here it is far otherwise: for, though the body be seized, and bound, yet the *Will*, *Memory*, and *Understanding* are not; but all, though feebly, and perhaps without staying long upon any one thing, perform their Operations: here the difference appears, and discovers it self. For my own part, I found no benefit at all in this painful Feebleness of body, save only, that it had a good beginning; it conduceth more, to employ this time well, than to continue so long time absorpt, and *dozed*. Much more may be Merited, by not quitting the *Acts* of the *Community*, and other things enjoined by *Obedience*, and by not debilitating, and disabling themselves for it, than in letting themselves be carried away by such *Recollektion*, which *shortens* their *Life*, and hinders their *Obedience*. Wherefore I advise the *Prioresses*, to use all possible diligence, for removing, and stopping these so long *Swoonings*, which (in my opinion) are nothing else, but giving an occasion, and opportunity to the attraction, and hindring the Powers, and Senses, that they cannot do, what the Soul commands them; and so deprive it of
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the gain, that by obedience, and much solitude to please God, it usually reapeth.

If she know it to be *Weakness*, let her forbid them *Fastings*, and *Disciplines* (I mean such as are not of Obligation, though there may come a *time*, and *circumstances*, wherein all may with good Conscience be prohibited too :) let her task, and employ them in exterior Exercises, that may divert them. And, though they have not these fainting Fits, yet if they keep their Imagination much at work, though it be in very sublime Points of *Prayer*, this is necessary: for, it often falls out, that such Persons are not Masters of themselves; especially, if they have received some extraordinary Favour from our Lord, or have seen any Vision; for then the Soul remains so affected, that she will think she sees it always; when it is not so, but she saw it only once. Whoever find themselves in this Absorption, and *Suspension* for many days must endeavour to change their Subject of *Meditation*, or divert it; for, since it is in the things of God, it is no inconvenience, for the reason aforesaid, that either we stay upon one Point only; or that we chuse another: for 'tis as pleasing to God many times, to ruminate, and meditate on the *Creatures*, and the power he shewed in creating them, as to be thinking on himself the *Creator*.

O deplorable *misery* of Mankind, which for Sin hast so continued upon us, that, even in what is good, we have need of Limits, and a Measure, lest we fall to the ground, with the hazard of our Salvation in such sort, as not to enjoy it! And indeed it is expedient for divers Persons, especially such, as have weak heads, and strong Imaginations, to understand this well, and that this is serving our Lord more, and very necessary. And, when any one sees, that, if she represent to her Imagination some *Mystery* of the *Passion*, or the *Glory* of *Heaven*, or any other such like Subject, and that she continues therein divers days, and cannot (although she would) think on any thing else, nor hinder her being absorpt, and deeply Imprinted with it, let her know, it is requisite, she should divert her self, as well as she can; otherwise the time will come, when she will understand, and by Experience find the loss; and that this proceeds from that, which I named; to wit, either from great *bodily Weakness*; or a *fixed Imagination*; which is far worse. For, as an *Idiot*, if he think on any thing, is not Master of himself, nor can he divert himself, or think on any thing else; neither can any Arguments prevail to remove his mind, having no command of his *Reason*; in like manner it may fall out here, though this be a *delightful Madness*. But, what if the Party happen to be of a *Melancholick* temper? This may do such a one very much harm. I find not, for what this

fixed Imagination can be good; for the reasons mentioned; and the rather, because the Soul, being capable of enjoying *God* himself, who is infinite, is it seems imprisoned, whilst it is fastned, and bound to one only of his Greatnesses, or Mysteries; there being so much to admire in *God*, that, if we would consider his *Works*, his ineffable *Perfections* would also hence discover themselves much more to us.

I say not, that in one Hour, or one day they should think on many Points, this happily would be to relish none well; the things [I speak of] being so nice, and subtil, I would not have you apprehend, what never entred into my thought to say; or mistake one thing for another. Indeed it is of such Importance, that you understand well this *Chapter*, that, although I have digressed in writing it, I do not repent it, nor would I have those grudge, to read it often, who shall not understand it well at first: especially the *Prioresse*s, and *Mistresses* of the *Novices*, who are to instruct, and educate the *Sisters* in *Prayer*. For (unless they proceed with Care, and Caution in the beginning) they will see, that a long time, afterward, will be needful, to remedy such Infirmities.

If I should write the many Inconveniencies, that I my self have known to follow hereon, they would see, I have reason to insist upon this Point so much. One instance I will relate, and by that the rest may be gathered. There were in one of our *Monasteries* two *Nuns*; one a *Chorist*; the other a *Lay-Sister*; both of very high *Prayer*, attended with *Mortifications*, and *Humility*, as likewise other Vertues; being much regaled by our *Lord*, and to whom he communicates of his greatnesses; in particular they are so loose from things of the World, and so ravished with his *Love*, that they seem not (though we desire never so much to try, and exercise them) to be behind (according to our Meanness) in corresponding with the Favours, that our *Lord* doth them. I have spoken thus much of their Vertue, that those, not so qualified, may fear the more. It happened once, that there began to seize them certain violent *Impulses* of enjoying our *Lord*, which they were not able to keep off, or hinder; which seemed to them somewhat to abate, when they Communicated, and so they dealt with their *Confessors*, that Leave might be granted them to *Communicate* very often; in such sort, that their Pain thereupon so far increased, that, except they *Communicated* every day, they thought they should dye. The *Confessors*, seeing such Souls, and withall such Intense desires (though one of them were a very *Spiritual* Person) judged this a proper Remedy for their Malady. Nor rested the matter here; but one of them had her Pains so violent, that they must Communicate her betimes, to keep her alive (as the imagined:)

ned :) and they were persons that would not *counterfeit*, nor tell a *lye* for all the World. I was not there then, but the *Priors* writ to me what passed, and that she knew not, nor understood how to carry *her self* toward them; and that such, persons *considerable*, said, that, since there was no other *Remedy*, they should be *communicated*, when they pleased. I soon perceived the business, for it was *Gods* will I should; but said nothing, till I came thither; for I feared, I might be deceived; and it was fit, he that had *approved* the Action, and the using that *Remedy*, should *not* be *contradicted*, till I proposed my Reasons to him my self.

He was so humble, that, as soon as I was come thither, and had spoke with him, he presently believed me; the other, [Person that approved it] was not so spiritual, and indeed not at all in Comparison of *him*, was no way to be persuaded, to conceive so of it; but I was not very solicitous concerning him, having not the same Obligations toward him. I began to argue with these *Sisters*, and propose several (to my thinking) weighty Reasons, to let them understand, it was a *fancy* only, to imagine, they would *dye*, unless they used this *Remedy*: They were so fully persuaded, and settled herein, that nothing prevailed, or could prevail, by way of Reason. I saw, that thus I did no good upon them, and therefore resolved to tell them, that I also had these desires, and yet I would *forbear* communicating, to the end they might believe, that they were no less to do so, except then, when the rest did; and that, if we must for this *dye*, well and good, *dye* we would *all three*; for, this I accounted better, than to introduce the like *customs* in these *Monasteries*, where were Persons, that Loved *God*, as much as they, and would have done as much.

The *Harm* occasioned by customé, was so great, the Devil likewise interposing, that, when they did not communicate, they seemed ready to *dye*. I shewed great severity toward them; for, the more I saw them decline *Obedience*, and Subjection, because according to their Judgment, they could do no otherwise, so much more evidently I saw it was a *Temptation*. The *first* day they passed with *great* pain, the *second* with somewhat *less*, and thus by little and little it abated, so that, although I communicated, (or it was enjoined me (otherwise, seeing them so weak, I should not have done it) they were well enough contented. A little after, *they*, and *all*, knew, it was a *Temptation*, and that it was well, it was timely remedied: for, not long after, there fell out in that *Monastery* some troubles with it's *Superiors*, not through their fault (and possibly below I may speak something thereof) so that they would not have taken well such customs, or have endured them.

O what a many of these *Instances* could I reckon! I will mention only *one* (it was not in any of our *Monasteries*, but of *S. Bernards*;) There was in it a *Religious Woman* (very *Vertuous* indeed) that used much *Discipline*, and *Fasting*, and grew so extream weak, that every time she Communicated, or that there was any occasion of kindling her Devotion, presently she fell down on the ground, and continued thus *eight*, or *nine Hours*; she, and all the *Nuns* thinking it to be a *Rapt*, or *Extasy*. This happened to her so often, that, unless it had been remedied, I believe, she would have suffered much harm thereby. The Fame of these *Raps*, and *Extasies* ran through all the Town; I was sorry to hear it, because it was *Gods* pleasure, that I should know what it was; and I feared what it would come to in the end. Her *Confessor* was a *Father* of my intimate acquaintance, and came to tell me the business: I certified him, what I understood, and conceived of it, and that it was Weakness, and losing of time, and had not the shew of a *Rapt*; wishing him to prohibit her *Fastings*, and *Disciplines*, and enjoyn her some *Divertisement*: She being obedient, punctually observed him; and a litle after, recovering strength, there was no sign, or return of a *Rapt*; whereas, had it been a true *Rapt* indeed, no Remedy could have prevented it, till *God* pleased. For, so great is the Power of the *Spirit*, that our strength is not able to resist it; and (as I have said) it leaves great *Effects* in the *Soul*, and a lassitude in the *Body*: not so *this other*; no more, than if it had never been.

Hence therefore may be concluded, that we are to suspect all that, which shall subject us in such manner, as that we perceive our *Reason* not left free to us; and that, this way, will never be attained *Liberty* of *Spirit*; since *one* of it's *properties*, is, to find *God* in all things, and to be able to meditate on them; all the rest is a *subjection* of the *Spirit*; and, besides the harm, it doth to the *body*, it binds up the *Soul*, and hinders it's growth; and, as when one Travels a *Journey*, and lights on a *Way* full of *Blocks*, or *Boggs*, which, he cannot pass, or get out of, so it falls out with the *Soul* here in part, which, to advance forward, had need not only *Walk*, but *Fly*. O what a thing it is, when they say, or conceive, that they go absorpt in the *Divinity*; so that they cannot help themselves, nor do any otherwise, so far are they Transported, and Suspended; nor is any thing able to divert them! Which happens often. Let them beware, I again, and again, advise them; since, for a *day*, or *four*, or *eight*, there is no cause to fear, because it is no strange thing, for a weak Nature to continue *dozed*, and stupid for this space; but, if the Suspension proceed further, some Remedy is necessary. The benefit comprized in all this, is, that there is
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no fault, nor Sin, nor cessation of Merit; but there are those inconveniencies, which I have intimated. And much more as to that, which concerns receiving the *Communion*, would be greater; that by reason of the Love, such a Soul hath, it should not be subject (even in this) to it's *Confessor*, and *Prioresse*; and, though it be Afflicted with it's solitude, yet not pass on to any such Extremities therein. It is requisite also in this, as well as in other things, to mortifie them, and let them understand, that 'tis better for them not to do their own will, than to seek their particular Consolation. For, *Self-love*, may herein likewise intermingle it self; and it hath happened to me, that as soon as I had Communicated (the *Species* remaining yet as it were intire) if I saw others Communicating, I wished, I had not received, that I might receive again; and, this besetting me very often, I came afterward to discover (for, then there seemed not any thing that could herein satisfie me) that it proceeded rather from my own *Gust*, than the love of God: because, when we come to the *Communion*, there being for the most part felt a Tenderness, and Sweetness, this was it, attracted me: for, if it had been for the possessing God, I had him already present in my Soul; if, for the satisfying their command, who enjoin us to come to the *H. Communion*, I had done it already; if, for receiving the Graces, which are conferred in the *B. Sacrament*, I had already received them; at length I came to understand clearly, that I was not to desire to reiterate it, to have that sensible delight therein.

I remember, in a certain place where I lived, in which was a *Monastery* of ours, I knew a *Woman*, a very great Servant of God, by report of all the people, and she must needs be such; she Communicated every day; and had no constant *Confessor*, but went one while to one *Church* to Communicate there, and another while to another. I observed it, and had rather have seen her *Obedience* to one *Confessor*, than so frequent *Communications*; she lived in an House by her self, and (in my opinion) doing what she listed her self; but, she being good, that also must needs be so too: I sometimes spake to her hereof, but she much regarded not me, and justly, for she was much better, than I; yet in this thing I thought my self not mistaken. Hither came the Holy man *Fr. Pete* of *Alcantara*, and I got him to speak with her, but I was not afterward satisfied with the Relation that he gave me; and perhaps no more was he; excepting that we are such miserable Creatures, that we are never much pleased, but with those, that go our own way: for I believe this Woman served God more, and did more Penance in one Year, than I in many. She fell sick to death (for I tell the story to this end) and used great diligence to get

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Mafs said every day in her House, and to have the *B. Sacrament* given her. Her sickness lasting long, it seemed intollerable to the *Priest*, a great Servant of *God*, who often said *Mafs* there, that she should be Communicated every day in her own House; wheretupon one day he would not Communicate her. (This must needs be a Temptation of the Devil, because it fell out, that that was the last day of her Life.) When she saw *Mafs* ended, and that she remained without our *Lord*, she took such displeasure, and grew so angry at the *Priest*, that he came afterward to me to acquaint me therewith, being much scandalized at it: and I was extremely troubled thereat (for I know not, whether she were reconciled) because, as I think, she died presently. Hereby I came to know the great hurt, which the doing of our own will in any matter whatsoever, especially in a thing so important, occasioneth. For, he that comes so often to the *Communion*, ought so to understand his own unworthiness, as not to go to it upon his own head, and choice; but that, what we want for the worthy approaching to so great a *Lord*, which must needs be much, the virtue of *Obedience* may supply, in our being commanded it. Here was presented a fit occasion for this good Woman greatly to humble her self (whereby perhaps she had Merited more, than in Communicating) and withal to consider, that the *Priest* was in no fault, but that our *Lord* (seeing her misery, and how unfit for it she was) thus permitted, and ordained it. As was well done of a certain Person, that was, by prudent *Confessors* many times, forbidden the *Communion*, for she received it too often; who, though on the one side she very tenderly resented it, yet, considering on the other Gods honour more than her own content, did nothing but thank him, for having raised her up a *Confessor* to take care of her, that his Majesty might not come into so bad a lodging: and by these considerations she with great quiet of her Soul obeyed, though with a tender, and amorous kind of pain: and she would not for all the World have done otherwise, than she was commanded.

But let them believe me, that this Love of God (yet I say not, that it is such, save in our opinion) which disquiets, and stirs the passions so, as to conclude, and end in some Sin against him, or in disturbing the Peace of a Soul enamoured, in such sort, that it doth not understand, nor is capable of reason, it is manifest, that in it we seek our selves, and the Devil will not sleep, nor forbear to put us to it, when he thinks he can do us the most harm; as he did this Woman: for indeed this accident terrified me much; though not because she would not believe me concerning it; for I do not conceive that a sufficient ground to hinder her Salvation, the good-

goodness of God being so great, but the Temptation fell out in a difficult, and dangerous time. I have related this here, that the *Priores* might beware, and the *Sisters* fear, consider, and examine, with what intent they approach to receive so high a Favour: if, to please God; they know already, that *Obedience* is more acceptable to him, than *Sacrifice*. Now, if this be so, and the merit greater, what is it that troubles us? I do not say, they should be without an humble grief; because all are not arrived to so great perfection, as to have none, to do that only, which they know is most acceptable to God. For, if the will be very much weaned from all interests of it's own, it is plain, it will not grieve, nay it will rather rejoyce for having an occasion offered it of pleasing our Lord in a thing that costs it so dear; and will humble it self, and remain as well contented in Communicating Spiritually. But, because in the beginnings it is a Favour our Lord doth them, to afford them these ardent desires of approaching to him ('tis so likewise in the end also; but I say, *In the beginnings*, because it is then more to be esteemed) and because in other things which concern their Perfection, mentioned before, these Souls are not as yet so firm, and constant, it is well permitted them to feele some Tenderness, and regret, when it is forbidden, and taken from them; yet this with the quiet of the Soul, and exercising thereupon some acts of humility; but, when it is with Perturbation, and Passion, Stomacking, and repining at the *Priores*, and *Confessor*, let them take it for a manifest Temptation. But what would it be then, if any resolve (though the *Confessor* forbid her) to come to the *Communion*? I would not wish the Merit, that shall be got by such a *Communion*; for, in such matters we are not to judge for our selves, but he that hath the Keyes to open, and shut, he must judge. Our Lord vouchsafe to give us light well to understand things of so great Importance, and deny us not his Assistance, to the end that, from the Favours, he doth us, we take not occasion to displease him,

CHAP. XII.

How they should carry themselves toward those that are Melancholick.

[The way of Perfection] These my Sisters of S. Joseph of Salamanca, where I now am writing this, have earnestly importuned me, to give some directions, how the *Prioresses* should treat those that are troubled with *Melancholy*: for, all the diligence used, not to admit persons thus affected, suffices not; it being so subtle an humour, that for a need, it feigns it self dead, and so we discover it not, till it be past cure. I think, I have written somewhat, I know not what, hereof in a little *Treatise* already Penned by me, yet I do not well remember it; the loss is not much, though I speak of it here, if it may please our Lord that I do it to purpose: it may well be, that it hath been said else-where, but I would say it a hundred times over, if I thought, I could light on any thing that might prove beneficial. The Artifices, which this humour goes seeking out, for the accomplishing of it's own will, are so many, that 'tis necessary to trace them, to know how to bear with it, and govern it, that it may not prejudice others.

It is observable, that all those, who are troubled with this humour, are not equally offensive, for, when it happens to light upon persons that are humble, and of a mild disposition (though they create trouble to themselves, yet) they do others no harm; especially, if they have a good understanding, and also according as they are more or less infested with this humour. I verily believe, the Devil useth it as an Instrument in some, to see if he can gain them; and, unless they proceed with great caution, will effect it: for, the aim, and endeavour of this humour is, to subdue the reason; which thereby remains obscured. Now, in such a case what will not our Passions do? For, where the use of Reason is not, one is no better than a Fool: and then that they should esteem themselves for, and be treated as reasonable Persons, when as they are not such, is an intolerable trouble; indeed those that are down-right sick of this Malady, deserve to be pitied, since they do no hurt. If there be any way to reduce these, and master them, it is to keep them in fear.

And also for those, in whom this so pernicious Malady hath but begun (for, though it be not so radicated, yet in fine it comes from the same humour, and root, and Springs from the same Stock) when other Arts prevail not,

not, it is necessary to use the same Remedy, and that the *Superiores* serve themselves of the Penances of the *Order*, and endeavour so to subdue them, that they may understand, they are not to go away either more or less, with their own wills, nor at any time do, what they have a mind to. For, if they once perceive, that their Clamours, Ragings, and Disconsolations (wrought in them by the Devil, to drive them, if he can, into despair) have sometimes prevailed herein, they are ruined; and one only such is enough to disquiet, and disorder a whole *Monastery*: For, in regard the poor wretch of her self hath not strength, nor any other to help to defend her from the things by the Devil suggested to the Fancy, it is requisite, that the *Superiores* proceed with great vigilance in governing her, not only as to the Exterior, but Interior likewise: for, the use of Reason, which in the infirm person is obscured, ought in the *Superiores* to be very clear for her, lest the Devil begin to captivate such a Soul, using as his Instrument this Malady; which, when it happens to be at certain times, is a dangerous case; for that this humour then doth so rebell, and oppress a person, that it destroys our Reason altogether (though in such a case there is no fault, as there is none in *Ideots*, for all the extravagancies they commit.) But those, who are not thus, and, though their reason be weak, have yet notwithstanding some little use thereof, and at other times are well in their Wits, it is necessary, should not be permitted to begin to take their liberty at such times, when they are not well; that thus afterward, when they are well, they may not also be their own governors; for the Devil's subtilty is very terrible. So that, if we mark it well, their principal aim is, to do whatever they have a mind to, and talk all that comes in their head; and observe other's defects, thereby to hide their own; and lastly indulge their delight in every thing that pleaseth them.

In fine, since they have nothing within them to make resistance, because their passions are unmortified, and every one of them would have what she desires, what will be the consequence, if there be none to restrain them? I say it again (as one that have seen, and managed many persons troubled with this evil) that there is no other remedy, but by all ways, and means possible to master them. If Words suffice not, let Punishments be used, and, if lesser serve not, let greater: if keeping them a Month in Prison avail not, keep them four; for they cannot do their Souls a better Service. For (as I have said, and say again, since it much concerns ours to understand it) though at once or several times attempting, they cannot conquer them, yet since it is not a settled and confirmed madness, so as to excuse them from all Fault (for, though it be sometimes, it is not always such) that

must be done, which I have already directed; and if it be not, the Soul is in great danger, unless, as I say, the reason be so far gone, as to make them do, what they do or say, because they can do no otherwise. It is a great mercy of God to them, who are infested with this Malady, to be subject to a Governour, for, herein consists all their good, for the danger, whereof I have spoken. And, if any one shall read this, let her for the Love of God consider, that possibly it may import her Salvation.

Mark I know *some Persons*, that want but little of quite losing their judgment, yet have Souls so humble, and so fearing God, that, though they even dissolve into Tears within themselves, yet they do nothing, but that, which is commanded them, and bear their Infirmary in doing as others do; though this be a sore *Martyrdome*, and thereby they shall gain a greater Glory, sustaining, and suffering their *Purgatory* here, to escape it hereafter. But, I say it again, those, who will not do this willingly, let them by the Superiors be compelled thereto; and let them not be deceived by foolish pity, lest they come all to be disturbed with their Extravagancies: for, besides the forementioned danger, there is another very considerable harm by the same person; which is, that, when they see her (to their thinking) good, not knowing the influence, which this Infirmary hath upon the Interior, our nature is so very miserable, that every one will appear to them that she is Melancholick, that so they may bear with her the more, and in effect also the Devil will make them firmly believe so; and thus will he come to make such a havock, as when it shall be discovered, and known, will be difficult to remedy. This is of such Importance, that it is by no means to be endured, there should be any neglect herein; but that, if she, who is Melancholick, resist her *Superior*, or *Prioress*, she pay for it, as one that is well, and be not spared in any thing: if she give her Sister an ill word, the same: and so in all such cases.

It seems a kind of Injustice, to correct one, that is sick, if she cannot help it, as one that is well, and hath the use of Reason: the same would it be, to bind Mad-Folks, and beat them: what must be done then? Let them kill all, they meet? Let them believe me, for I have tried it, and (according to my skill) used many Remedies, yet have found no other: and the *Prioress*, that out of pity suffers such as these, to begin to take liberty, in the end will not be able to endure them; and, when she would remedy it, they will have done others a great deal of hurt. And, if Mad-men are bound, and corrected, to the end they may not kill; and it is well, and a work of Charity, and Piety, (seeing they cannot help it) how much more ought care to be taken, that these do no harm to Souls with their Liberty? And I verily

ly believe, that many times (as I have said) it proceeds from a disposition affecting Liberty, wanting Humility, and Unsubdued ; and that that humour doth them not so much mischief, as this Inclination : I say, *in some Persons* ; for I have seen, that, when there is one, of whom these stand in aw, they keep within bounds, and have Ability enough for it : why then can they not do so for God ? I am afraid, the Devil, under the colour of this Humour, desires to gain many Souls : for, it is more in fashion now, than was wont ; and the reason is, because all Self-will is stiled *Melancholy*. Whereupon I have had some thought, that in all the *Monasteries* of our *Order* they should never take this name into their mouths, because it implies in it Liberty ; but that it should be stiled *the Great Infirmary* (and how great a one is it !) and that care be taken of it, as such ; and that at certain times it is very necessary to attenuate the humour by some Physick, that so it may be more tollerable, and that she be treated in the *Infirmary* ; and know, that when she shall come forth thence to consort with the *Community*, she must be obedient, and humble, as well as any of the rest ; and, whenever she doth not so, that that humour shall not excuse her ; since, for the reasons, I have alledged, and others, that might be mentioned, this is expedient.

But it is likewise necessary, that the *Prioress* (without the infirm person's knowing thereof) carry her self with great tenderness toward them, after the manner of a natural mother, and seek out all the means, she can, for their Cure. I seem to contradict my self ; for hitherto I have said, that they are to guide them with rigour ; and so I say again, the *Prioresses* must carry themselves toward them so, that the infirm persons may understand, that they shall never prevaile for doing their own will, but that they are to stand within their bounds, and obey ; for, in the knowing that they have this Liberty, consists their ruine. But yet the *Prioress* may do well, not to enjoin them that, wherein she sees, they are like to make resistance, in regard they have not the power to enforce themselves ; but manage them with Gentleness, and Love in all, that shall be needful, that so (if possible) they may submit out of Love, which would be far better ; and sometimes it is effective to discover that she affectionately loves them, letting them see it both by deeds, and words. They must observe, that the best remedy, they have, is, to employ them much in business, and exterior Exercises, that they may not have time, nor leisure to go fancying things with their Imagination ; for herein lies all their mischief : and, though sometimes they do not perform such Offices so very well, let them bear with some defects of theirs, that they bear not with greater afterward, when they are undone ; because I know, the most Sovereign remedy that

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can be applied to them is, to take care, that they make not too long Prayer, nay, to diminish the ordinary; because they have for the most part a weak Imagination, and it will do them much harm, besides that they will conceit things, which neither themselves, nor he that hearkens to them, shall ever make any sense of. Let care be taken, that they eat *Fish*, but seldom, and be not enjoined Fasting continually, as the others are. It may seem superfluous to give such strict directions about this evil, and about no other, there being so many, and so grievous in this our miserable life, especially in the weakness incident to Women: but I do it for two Reasons; the first is, For that they think themselves well, because they will not understand that they have such a Malady; and, since they force them to keep their Bed, though they have no Fever, nor no Physician is sent for, the *Priores*, here, must take care to be the *Physician*; for it is a Disease more prejudicial to all Perfection, than their's, who, out of danger of their lives, keep their Bed. The second is, because, in other Sickneses, either they recover, or dye; Of this 'tis a wonder, if they recover; nor do they dye of it except thus, that they come utterly to lose their judgment, and that this may be called a *death*, which also kills all about them: they suffer in themselves indeed a painful death of Afflictions, Imaginations, and scruples (so that they will have occasion enough of meriting) though they call these still *Temptations* rather) for if they once could thoroughly understand, that these proceeded from this their Malady, they would find a great ease to themselves in making but little account thereof. Indeed I have great compassion on them, as likewise all others ought to compassionate them; those, I mean, that live with them, both in considering, that our *Lord* might have laid upon them also this Malady; and in bearing much with them; yet so, as they may not perceive it, as I have said. Our *Lord* grant, that I may have said any thing right, that may conduce to the cure of so great an *Infirmity*.

CHAP. XIII.

Some Directions are laid down about Revelations, and Visions.

IT seems, that to some Persons the only hearing of *Visions*, or *Revelations* named, causeth a horror; but I understand not, why they should account it a thing so very dangerous; for God to lead a *Soul* this way, nor whence this wonderment proceeds. I will not at present discourse, which are good, which bad; nor tell the Signes, I have heard from very Learn-
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ed Persons, for the discerning thereof; but I will speak of that, which it will be fit for him to do, who shall see himself in this condition; for, such as these will light on few *Confessors*, that will not put them in fear. For, indeed their telling these, how the Devil represents to them many kinds of Spiritual Blasphemies, and Impertinencies, and Dishonesties, doth not so much trouble them, as it scandalizeth them to hear any say, they have seen, or heard an *Angel* speaking to them; or that our Lord *Jesus Christ* Crucified appeared to them.

Nor will I discourse here, * when *Revelations* are from God, since this is known already from the great benefits, they work in the Soul; but, * of those Representations, which the Devil makes, to delude us, counterfeiting the Image of our Lord *Christ*, or his *Saints*. I believe, for my part, that our Lord will not permit, nor give him the Power, to be able to deceive any one with such kind of Figures, except it be by their own Fault; nay rather, he shall be deceived himself; and so there is no cause of being suspicious, and fearful, but to trust in God, and make light account of these things, unless it be for them the more to praise Him.

I know a Person, who for such things was by her *Confessors* kept in great Torment; and afterward (by what could be discovered from the extraordinary effects, and good Fruits, that followed thereupon) it was evident, that it was God; and she had much ado, when she saw his *Image*, in any Vision, to cross her self, or use it contemptuously, and slight it; for so she was commanded. Afterward she treating about it with *Father Dominicus Bannez*, a *Licentiate*, a man of great Learning, he said, it was ill done; and that none should do so; for, where-ever we see the Picture of our Lord, it is good to reverence it, although made by the Devil, for that he is a skilful Painter; and that, whilst he intends us mischief, he benefits us rather, if he draw us a *Crucifix*, or any other Image so to the Life, as to leave it Engraven in our hearts. This reason fitted me well; for, when we see a very handsome, and curious Picture, though we know a most wicked Person drew it, we would not therefore undervalue it, nor so heed the Workman, as to quit our Devotion; for, the good, or evil consists not in the Apparition, but in him, that sees it, and doth not thereby advance in Humility; for, if this be there, it can do no harm, though it be from the Devil; and, if not there, though it be from God, it will do no good: for, if that, which should serve to humble the Soul, (by seeing, that it merits not such grace,) doth inflate it, it will be like the Spider, which converts all, it eats, into Poison, and not like the *Bee*, that turns it into Honey. I would fain explain my self better: If

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our Lord, of his goodness, would represent himself to a Soul, to the end she might both know, and love him more; and would discover some Secret to her; or do her some particular Favours, and grace, and she should hereupon, from what might serve to confound her, and make her know, how little her meanness, and baseness deserves it, take her self presently for a Saint, and imagine, that this Favour befell her for some Service, she had done; it is evident, that the great good, which might have come of it, is turned, as by a *Spider*, into evil. Now, suppose we, at present, that the Devil causeth these Apparitions, to excite one to pride, yet if the Soul at the same time (thinking them to be of God) humbleth her self, and believes her self no way deserving so great a Favour, and forces her self to serve him better: If thus seeing her rich, and yet that she deserves not to eat the Crumbs that fall from the Tables of those Persons, on whom she hath heard, God bestows such Favours (that is, unworthy to be a Servant to any one of them) she humbles her self, and courageously begins to inforce her self to do Penance, to give her self more to Prayer, and to take more care not to offend this Lord, by whom she conceives this Favour done her, and to obey in greater Perfection, I dare warrant you, the Devil will not return, but go away confounded, and ashamed, and leave no hurt in such a Soul. When he bids her do some things, or reveales others to come, here she must communicate all to a discreet, and Learned *Confessor*, not doing, nor believing any thing, but just what he shall say to her. She may likewise make the *Prioress* acquainted therewith, to the end she may assign her a *Confessor* thus qualified: and let her take this for a Rule; that, if she will not observe what the *Confessor* bids her, nor let him guide her, it is either some evil Spirit, or a terrible Melancholy. For, supposing, that the *Confessor* should mistake; yet, in not departing from his directions, she shall proceed more securely, although it were an Angel of our Lord that spake to her: for our Lord will give her light, or otherwise dispose, how that shall be fulfilled, which was said, and revealed to her; and, to do thus, is without danger; but, in doing otherwise: may be much Peril, and many Inconveniencies.

We are to consider, that natural Infirmary, in Women especially, is very great, and more evidently discovers it self in this way of Prayer; so that it is necessary, that we do not presently mistake every petty matter, that we conceit, or is presented to our Fancies, for a *Vision*; for, let them believe me, when it is a *Vision* indeed, it will sufficiently manifest it self. Where there is a little Melancholy, more vigilance herein is requisite; for, some have come to me upon occasion of these Fancies, who have made me astonished, how it is possible, that some should so really think they see that,

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which they see not. There came one time to speak with me a *Confessor* greatly wondering, who confessed a certain person, that told him, she was often visited by our *B. Lady*; and that, sitting down upon her Bed, she staid above an hour discoursing with her, and telling her things to come, and many such matters: Among so many Impertinencies it fell out, that some came to pass, and hereupon all the rest was held as certain. I soon knew, what it was; though I durst not say so, because we live in a World, wherein we ought to consider, what others may think of us, to the end our words may take more effect: and so I bad him wait, and see, if those Predictions proved true; and enquire of her concerning certain other effects; and inform himself concerning the life of the party: in fine, when these things came to be discovered, it was found to be all foolery.

I could say so much upon this subject, as would suffice to prove what I intend, to wit, that the Soul be not so light of belief, but very seriously consider, ripening all with time, and that it deliberate, and thoroughly understand first, before she communicate it, and conferr about it, to the end she deceive not the *Confessor*, not purposing to deceive him: because, if the *Confessor* have not experience of these things, though he be Learned, he will not be able to know, and understand them. It is not many years since, but very lately, that a certain man grossly abused some, both Learned, and Spiritual, Persons, in things of this nature, till he came to deal with one, that had this experience of these Divine Favours, who saw evidently, that it was Folly, and Illusion; though at present this party was not discovered for such; but continued so, Disguised, and Unknown: A litle after, our Lord manifestly detected him, although that person, that knew this thing, had before that suffered much, because she was not believed.

For these, and other such like reasons, it is very fit, that each of the *Sisters* should with all Freedome, and Clarity, treat with the *Priores* about her Prayer; and let *Her* have a great care to observe the Complexion and Perfection of such *Sister*, that she may acquaint the *Confessor* therewith, to the end he may the better understand her: and let her make choice of one for her turne, if the ordinary *Confessor* be not skilled in such things. Let her be very careful, that things of this nature be not Communicated (though they be never so much of God, and Favours apparently miraculous) to Persons abroad, nor yet to *Confessors*, who have not the discretion of keeping silence; for, it imports more, than they imagine; and that they do not talk, nor discourse thereof with one another. Let the *Priores* always with Prudence hearken to them,

inclining still more to commend those, that advance furthest in matters of Humility, Mortification, and Obedience, than those, whom God shall lead by this way of highly-supernatural Prayer, although they have all these other virtues. For, if it be the *Spirit* of God, it carries Humility along with it, delighting in being undervalued, and so this will not prejudice her, and will profit others: for, since they cannot attain to this (God bestowing it on whom he pleases) they will grieve, and afflict themselves for it, since they also have these other virtues; although even those also God gives; but yet they may be procured by our endeavours, and are of great value for a *Religious State*. His Divine Majesty bestow these on us; since, upon Exercise in them, Diligence, and Prayer, he will deny these to none, who, relying on his Mercy, shall endeavour after them.

CHAP. XIV.

Of the Foundation of the Monastery of Malagon.

HOW exceedingly have I digressed from what I intended! But, it may be, some of these advices, I have given, may prove more to the purpose, than a Narration concerning the Foundations. Being now at *S. Joseph's of Medina del Campo*, I took great delight to see, that these *Sisters* walked in the same steps, as those of *S. Joseph's of Avila*, and with every-way the like Religious Observance, Unity, and Spirit: and that our Lord went providing his *House* of what was necessary, both for the *Church*, and for the *Nuns*; which was by the coming in of some, whom it seemed our Lord himself made choice of, as well suiting for the Foundation of such a Fabrick; and I sufficiently knew, that on these good beginnings depended, and consisted all that good, that was, to follow; since those, that come after, go the way, which they find marked-out, and beaten by the first.

There dwelt in *Toledo* a certain Lady; called *Donna Aloysia della Cerda*, Sister to the *Duke of Medina Celi*, in whose house by my Superior's command I lived a while, as I have more at large related in the Foundation of *S. Joseph of Avila*. This Lady, understanding that I had a Licence for Erecting *Monasteries*, began exceedingly to importune me to Found one in a Town of hers, called *Malagon*. I would by no means admit thereof, in regard the place was so little, that of necessity it must have:

have *Rent* settled on it, to be able to maintain it self; a thing, which I was extreemly averse from. Consulting about it with some Learned men, and with [*Dominicus Banne*] a *Confessor* of mine, they told me, I had done ill; because since the *Holy Council* of *Trent* permitted *Rents* to be taken, there was no just ground of refusing the Erecting a *Monastery* (wherein our Lord might so much be served) for enjoying my own opinion, or particular content. Hereto were added the many Intreaties, and Importunities of this *Lady*, so that I could do no less, than admit the *Monastery*. She gave a sufficient Revenue; for I was ever of opinion, and liked best, that our *Houses* should either be altogether Poor, or have a Revenue so great, as that the *Nuns* might not be necessitated to trouble any for what they need.

All possible diligence was used, that no one in particular should possess any thing, but that they observe the *Constitutions* in all points, as in those other *Monasteries* Founded in Poverty. All the Writings being drawn, I sent for some of the *Nuns* to Erect the Foundation; and they being come, we with that *Lady* went to *Malagon*, where, at present, the house was not fitted to receive us: whereupon we lodged above eight days in an appartiment of the *Castle*.

On *Palm-Sunday* in the Year 1568. all the people of the place went in *Procession* for us, and putting our Veils over our Faces, and white Mantles on, we came to the Town-Church, where we heard *Mafs*, and a *Sermon*; and passing thence in the same *Procession* with the most *Holy Sacrament* we arrive at our *Monastery*, and the Church, where with great solemnity it was set up: which excited much Devotion in all the people, and here I tarried some days. One day about this time after I had Communicated, being in *Prayer*, I understood by Revelation from our Lord, that He was to be greatly served in that *Monastery*. I think I continued there about two Months only; for my Spirit hastened me to be gone for Founding the *Monastery* of *Valladolid*; the reason whereof I will now relate.

CHAP. XV.

Of the Foundation of the Monastery of Valladolid.

FOUR, or five Months before the *Monastery* of *S. Joseph* was Founded in *Malagon*, a Young Gentleman of quality discoursing with me, told me, that, if I would Erect a *Monastery* in *Valladolid*, he would very willingly, for this purpose, bestow on me a *House*, he had there, with a very fair, and spacious *Garden* adjoyning, which had in it a large *Vineyard*: and he would give me Possession thereof presently, though it were of a great value. I accepted it, though I was not absolutely resolved to Found the *Monastery* there, in regard the place given was about a Mile distant from the City: but, methought, that, Possession being once taken, it would be an easie matter afterward to go to the City: and, since the *Donor* likewise did it so freely, I would not refuse to accept so pious a Work, nor give a check to his Devotion. About two Months after He was taken with a Disease so sudden, and violent, that it deprived him of his Speech, and he could not well make his Confession, though he shewed many Signs of Contrition. He died in a very short time, at a great distance from the place, where I was. Our Lord told me; that very happily he was in a state of Salvation; that he had Mercy on him for the Service done to his B. Mother, in bestowing that *House* to be made a *Monastery* of her Order; and that his Soul should not pass out of Purgatory, till the first Mass were said there; and that then it should straight ascend into Glory. The excessive Torments, that this Soul endured, were so continually present to me, that, though I desired to Erect a *House* in *Toledo*, I forbore as yet, and made all the hast, I could, to Found (as well as I could) that at *Valladolid*.

It could not be dispatched so soon, as I desired, because I was forced to stay divers days at *S. Joseph's* of *Avila*, which was under my charge; and afterward it being meet, I should pass through *Medina del Campo*, I was to continue some days longer in that *House* of *S. Joseph's*. Being there one day in Prayer, our Lord bad me; make hast, because that Soul suffered greatly; whereupon, though not well prepared, I would needs be gone, and on *S. Laurence's* day entred *Valladolid*. But, when I saw the *House*, methought the whole world lay upon me by reason of the great Affliction, I felt; for, I knew it was ridiculous to think, the Nuns could dwell their without excessive charge; and, though it were very

very convenient for *Recreation*, there being a fair & pleasant *Garden*; yet could it not chuse but be *unwholsome*, because the *River* ran by it.

Although I was very weary, yet it was meet I should go to the *Mas* in a *Church* of our *Order*, that stood in the entrance to the *City*, and it was such a way off, that this redoubled my pain; yet I said nothing of it to my *Companions*, lest I should discourage them; for I had always a Faith (though a weak one) that our *Lord*, who had told me what I have before related, would provide some remedy. So very privately I got *Work-men* together, and made them begin the *Walls*, to the end it might have such *Claufure*, as was fitting; and to do whatever else was necessary. There was with us the *Priest*, I mentioned, called *Julian d'Avila*, and *Father John della Croce*, one of those two *Religioms*, who (as I said) would become *Discalceate*; and him I continually informed, and acquainted with the manner of *Life* that is observed in these *Monasteries*: and *Julian d'Avila* was employed about getting a *Licence* from the *Ordinary*, who had given good hopes thereof, before I went thither. This *Licence* could not be procured till a *Sunday* came, but the *Vicar* gave us one for the saying *Mas* in the place which we had designed for a *Church*: and hereupon it was said. I was far from thinking, that then should be fulfilled that, which had been spoken to me about that *Soul*, because, though it was revealed to me, that it should fall out upon the first *Mas*, yet I conceived, it was meant of that, wherein the most *Holy Sacrament* should be set up,

As soon as the *Priest* came where we were to *Communicate*, with the *B. Sacrament* in his hands, as I approached to receive it, I saw by the side of the *Priest*, that *Gentleman*, I spake of, standing before me, with a resplendent, and chearful *Countenance*, and with his hands joyned together, thanking me exceedingly for that, which I had done for him, to the freeing him out of *Purgatory*: after which his *Soul* went immediately to *Heaven*. Indeed, when I understood of his being in a state of *Salvation*, and in the way to *Heaven*, I was very glad, because, as soon as ever I knew of his *Death*, and the suddenness thereof, I was in a manner hopeles and extream sad, fearing lest that *Soul* were damned; it seeming to me, that another kind of death was necessary for his course of *Life*; for, although he had some good qualities, yet he remained immersed in the things of the *World*: it is true, he told my *Companions*; that he counted his death very near. A strange thing, how pleasing to our *Lord* any kind of *Service* is, that is done to his *Mother*; great is his mercy. Praised, and blessed be He, who thus rewards with *Glory*, and life *Eternal*, the meanness of our works, and renders them great, which of themselves are of so poor a value.

The day of our *Lady's Assumption* being come, being on the 15th. of *August*, in the Year 1568. possession of this *Monastery* was taken. We continued there but a while, because we fell all extream ill. Which the *Lady*

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Doria

Donna Maria de Mendoza, Wife to the Governour *Cobos*, and Mother to the *Marquess of Camarasa* seeing one very devout, and exceeding charitable (as the abundant Alms bestowed by her do witness) of whom formerly also I had received much charity, and courtesie, and she being the *Bishop of Avila's Sister* had treated much with her about erecting of that first *Monastery*; at which time she then shewed her self very friendly to us, as likewise at present she doth, in all that concerns the good of our Order. This vertuous Lady being so very Charitable, and seeing that there was no living here without great inconvenience, both for the remoteness, and difficulty of receiving Alms, and for that it was an unhealthy place, in regard of the bad Air, she bade us give her that House, and she in stead thereof would purchase a better for us; and so she did: for, that she gave us, was worth a great deal more; besides that to this day she hath furnished us with all necessaries, and will continue it to us as long as she lives.

On *St. Blasius's* day we went to this other House with a solemn *Procession*, and great devotion of the people, which continues still; for our Lord shews great mercy to that *Monastery*, bringing thither persons, whose Sanctity in it's due time will be recorded to the glory, and praise of our Lord, who by such means is pleased to aggrandize his works, and conferr Favours on his Creatures. *Amen.*

Now, in regard there was admitted here one, who being very yong sufficiently shewed she understood what the World is, by despising it, I have thought fit here to relate it, that those who much love it may be ashamed, and such yong Virgins, on whom our Lord bestows good desires, and inspirations, may have an example for the putting them in execution.

There lives in this Town a Lady called *Donna Maria de Acuña*, Sister to the Count of *Buendia*, and married to the Governour of *Castile*. He dying, She was left with a Son, and two Daughters, and another very yong. She began to lead a life of so great sanctity, and to educate her Children in so much Vertue, that she merited that God might desire them for himself. I said not well; that she had three Daughters left her: for, one became presently a Nun; Another would not marry, but led a life of great edification with her Mother. The Son very yong began to understand what the World was; and God to call him to enter into Religion, in such sort that nothing was able to hinder him; at which the Mother so rejoiced, that she must needs assist him much with our Lord, though she discovered it not to her Kindred. In fine, when our Lord would have a Soul to himself, the Creatures have little strength to hinder it. So it fell out here: for, notwithstanding their detaining him by much perswasion three years, he entred into the Society of *Jesús*. A Confessor of this Lady's told me, that she said to him, that never in all her Life any joy went so near her heart, as that day that her Son made his

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Profession. O Lord! What great favours do you do to those on whom you bestow such Parents! for, these so really love their Children, that they desire they should enjoy their estates, inheritances, and riches in that Bliss which is to have no end. A thing to be much pitied, that the World is yet in so great unhappiness and blindness, that Parents conceive their honour consists in preserving the Memory of the Dunghil of these Worldly Estates, and yet never remember how late, or how soon, they are to end: whereas all that which hath an end, though it continues a while, yet is not far from it; and there is reason to make little account thereof; and that at their poor Childrens costs they seek to prolong their vanities, and with huge presumption rob God of the Souls which he would have for himself, and them too, of so great a good; for, though they missed of that which is to last for ever, it is an exceeding great one to see themselves freed of the tediousnesses, and laws of the World, and these greater still to those that possess more in it. Open, my God, their eyes, give them to understand what that love is, which they are bound to bear to their Children; that they do them not so great a mischief, and these may not complain of them before God in that Last Judgment, where, though unwilling, they shall understand the true value of every thing.

Now, God of his mercy having taken out of a secular life this Gentleman, the Son of this Lady Donna Maria de Acunja, (who was called Don Antonio de Padilla) at the age of Seventeen Years, or thereabout, the Estate fell to the eldest Daughter, called Donna Luisa de Padilla, because the Count of Buendia had no children, and Don Antonio was Heire both to the Earldome, and the being Governour of Castile. Because it is not to my purpose, I mention not how much he suffered from his Kindred, till he effected his designe: he will best understand it that knows how highly those of the World value the having a Successour to their Families. O Son of the Eternal Father, Jesus Christ our Lord, true King of all, what did not you leave in the World for us to be able to inherit as being descended from you? What possessed you, my Lord, but labours, griefs, and disgraces, nay you had nothing but a Tree whereon to suffer a painful languishment of Death. In fine, my God, it becomes not us, who desire to be your true Children, and not to disclaime our inheritance, to fly such suffering. Your Arms are Five Wounds. This, then, my Daughters, is to be our Device, if we would inherit his Kingdome. Not with ease, not with delights, not with honours, not with riches is that to be acquired which he purchased with so much blood. O illustrious Families! For the love of God open your eyes; consider the true Cavaliers of Jesus Christ, and the Princes of his Church, St. Peter and St. Paul took not the course that ye take. Think ye haply, that there is to be a new way for you? Never believe it. Behold how God begins to discover it to Per-

sons of so tender an age, as their's whom we now speak of. I have some times seen and talked with this *Don Antonio*; he loved only the having much, that he might quit it all. O blessed Youth, and blessed Maid, that merited so exceedingly with *God*, that at the age wherein the World useth to predominate in its Lovers, these should contemne it. Blessed be *He* that did them so high a favour.

Now, the Estate falling to the elder *Sister*, she valued it just as did her *Brother*: for, from her childhood she had so addicted herself to *Prayer*, (the thing whereby *God* gives light for the understanding truths) that she esteemed it as little, as her *Brother* had done. Good *God*! In what troubles, torments, and suits, yea even to the hazarding their lives, and honours, do many engage themselves to heire such an inheritance! And they must suffer not a few also to obtain leave to quit it. Such is this World, that it sufficiently discovers to us its fooleries, were we not blind. Very willingly, that she might be exempt from inheriting, she resigned it also to her yongest *Sister*; for now there was no other; who was about Ten or Eleven Years old. Immediately, that they might preserve the Memory of the Family, the Kindred appointed to marry this Girle to an *Uncle* of her's, her *Father's Brother*; and getting a Dispensation from the *Pope* they contracted them.

Our *Lord* was not pleased that the *Daughter* of such a *Mother*, and the *Sister* of such worthy Persons should continue more deluded, than were they; and so followed this which I will now relate. The Girle beginning to relish the modes and bravery of the World (for, considering her quality, they might easily inveigle one so yong as she was) not full two months passed after the Espoufalls, when *God* began to give her light, though she then perceived it not. When she had spent a day in variety of pleasure with her *Spouse* (who carested her extraordinarily, as far as her age permitted) it caused a very great sadness in her to see that that day was ended; and that so all the rest must end. O the Greatness of *God*! For, from the very satisfaction which the delight of things perishing afforded her she came to abhor them. It began to affect her with so great a sadness, that she could not conceale it from her *Spouse*; nor did she well know for what it was; nor what to say to him, though he asked her. About this time fell-out a journey which he could not refuse to go, and far off, which she resented much, loving him so dearly. But presently our *Lord* discovered to her the cause of her trouble, which was that her Soul inclined towards that which is to have no end, and she began to consider, how her *Sisters* had taken the securer course, and left her in the perils of the World. On one side this troubled her, on the other, that she thought she had no remedy; for, she understood not, that being espoused she might be a *Nun*, till she asked it. She lived a sad life; and above all the Love she bare to her *Spouse* permitted her not to resolve, and so

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she went about in great pain. But, our Lord desiring her for himself, she went on winning in this love, & increasing in her desire of quitting all. At this time the only thing that moved her was a desire of being saved, and of seeking the best means thereof; for, she imagined that engaging any further in matters of the World she might forget the securing what is Eternall: since in so tender an age God had infused into her this wisdom of seeking how to gain that which never ends. Happy Soul, who so quickly got out of that blindness, wherein many aged finish their days! When she now saw her Will free, she determined wholly to bestow herself on God, (which hitherto she had concealed); and she began to treat hereof with her *Sister*. She, thinking it a fancy dissuaded her from it, and spake certain things to this purpose, that she might very well be saved being married. She answered her, [by asking.] Why she then had left it? Thus some days passed, wherein her desire went on always increasing, though she durst say nothing to her *Mother*; who peradventure was she that raised this War by her holy Prayers.

CHAP. XV. *She prosecutes the former discourse, concerning the course Donna Casilda de Padilla took to obtain her holy desires of entering into Religion.*

AT this time fell out the giving the *Habit* to a *Nun* in this *Monastery* of the *Conception*, whose Call may hereafter be mentioned, for though these two much differ in quality, since the one is a poor Country-Maid, yet in the great favours God doth her he conducts her after such a manner, that the preserving her Memory may be a means of praising his Majesty: now, *Donna Casilda* (for so was this Beloved of God called) going to the giving of this *Habit* with a Grand-mother of her's, who was *Mother* to her *Spouse*, she became extremely affected to this *Monastery*, conceiving that, by being, few, and poor, they might serve God better, though notwithstanding she was not altogether determined to quit her *Spouse*; which, as I said, was that which most retarded her. She considered that, before she was espoused, she was wont to keep set times of *Prayer*: for, the piety and devotion of their *Mother* kept them and their children educated herein; who from seven years old made them at certain times go into an *Oratory*, and taught them how they might meditate on our *Lord's Passion*, and made them confess often; and therefore she hath seen so good success of her desires, which were to love them for God; and so she hath told me, that she always presented them to him, and besought him to draw them out of the World; for she was already undeceived, as to the little it ought to be esteemed. I consider sometimes, when they see themselves possessed of the eternal joys, and that their *Mother* was a means thereof, what thanks they will give her, and the accessional joy she will take in beholding them: and how on the contrary those, who by their Parents.

Parents are not educated as the Children of God (for, his they are, more than their own) behold one the other in Hell; the execrations they utter, and despair they feel.

Now, returning to what I was saying, when she saw that even as to the saying the *Rosary* she did it unwillingly, she had a great fear that she should be always worse, and she conceived she saw evidently, that by coming to this *House* she might secure her salvation: so she absolutely resolved upon it; and, her *Sister* and she with her *Mother* coming one morning hither, it happened that they went into the *Monastery*, without any thought that she would do what she did. As soon as she saw herself within it, none was able to get her out of the *House*: her tears were so many, that they would let her alone, and the expressions she used, that she made them all astonished. Her *Mother*, though inwardly glad thereof, feared the Kindred, and desired not that she should continue there in this manner, lest they should say she had perswaded her, and the *Prioress* was also of the same opinion; for she thought her too young, and that there needed further trial. This was in the morning, and they were to stay there till the evening; so they sent to call her *Confessor*, and *Father Fr. Domingo*, who was mine, that *Domino* whom I mentioned at the beginning; though I was not then there. This *Father* understood presently that it was the *Spirit* of *God*, and assisted her much, and suffered greatly from her kindred; So must all those do who pretend to serve him when they see a Soul called by *God*, not regard humane prudences. He promised to aid her, that so she might return another day. With much perswasion, that they might not lay the blame upon her *Mother*, she went away this time, but proceeded always advancing further in her desires. Her *Mother* began privately to be a means to her kindred, that her *Spouse* might not hear thereof, to carry the matter secretly. They said, it was childishness, and that it was fit to stay till she was of age; for she was not full twelve years old. She said, Since they found her of age to marry, and put her into the *World*, how was she not so to give herself to *God*? She uttered such things as sufficiently shewed it was not she that spake therein. It could not be kept so private, but that her *Spouse* had notice of it; which when she understood, she thought it was not seasonable to tarry for him: and one day of the Feast of the *Conception* being at her *Grand-mother's* house, who was likewise her *Mother-in-law*, who knew nothing thereof, she earnestly requested her to let her go into the fields with her *Governess* to recreate herself a little, she, to pleasure her, did so, in a *Coach* with her *Servants*. She gave one of them money, and requested him to tarry for her at the Gate of the *Monastery* with a bundle of vine-branches; and she made them fetch such accompaniments that they brought her by that *House*: when she came to the gate, she bade them ask at the *Wheel* for a pot of *Water*, but not say for whom, and so alighted in haste; they said, they could give

give her some Water there, but she would not. By this her bundle was come thither; so she spoke to bid them come to the gate to take in the bundle, herself standing close by, and so in their opening it she entred in, and went to embrace our *Lady*, weeping, and beseeching the *Prioresse* not to put her out. The cries of the Servants were great, and the knocks they gave at the Gate; she went to speak to them at the Grate, and told them she would by no means come forth; bidding them go tell her *Mother*: the Women also that came with her made great lamentations. She little heeded all this. When they told her *Grand-mother* the news, she desired to go thither immediately. In fine, neither she, nor her *Uncle*, nor her *Spouse*, who being come home endeavoured much to speak with her at the Grate, did any thing but only torment her, when they were with her, and afterward leave her with a greater resolution. Her *Spouse* told her, after many laments, that she might serve God more by Alms-deeds: whereto she answered him, He might do them. And to other things she told him, She was most obliged to secure her own salvation; and that she saw she was weak, and could not be saved in the temptations of the World; that he had no cause to complain of her, since she had not left him but only for God; and herein she had done him no wrong. When she perceived he was satisfied with nothing, she rose, and left him. He made no impression on her, rather she was altogether disquieted at him; for, the temptations and impediments which the Devil casts before a Soul, on whom God bestows the light of the truth, help her rather; because his *Majesty* is he that fights for her; and so it is evidently seen here that it was not she that spake. When her *Spouse* and Kindred saw how little she seeking to get her out thence willingly availed, they procured it by force, and so got a Royal Mandate to take her forth of the *Monastery*, and set her at liberty. All this time, which was from the *Conception* to the day of the *Holy Innocents*, when they took her out, she continued without having the *Habit* given her in the *Monastery*, doing all the services of the *Order*, as if she had taken it, and that with very great delight. That day they carried her to a Gentleman's house, the Magistrates coming for her: they conducted her with many tears saying, Why did they torment her, since it availed nothing? Here she was much urged both by *Religious* Persons, and others: for, some thought her too young; others desired she should enjoy her *Estate*. It would be too long for me to tell the disputes she had, and the manner whereby she freed herself from them all. She left them amazed at the things she spake. So, when they saw she was not wrought upon, they placed her in her *Mother's* house, to protract the time a while, who was already tired to see so much stir, yet she assisted her in nothing; nay, in outward appearance was against her. It may be it was the more to try her; at least so she hath told me since, who is so holy, that nothing is to be believed, contrary to what she saith. But the Girl understood it not;

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and a *Confessor* also that confessed her was extremely against her; so that she had none, save God, and a Maid of her *Mother's* to repose in. So She passed on with great trouble and affliction, till she was full twelve years old; when she understood that they consulted about conducting her to the *Monastery* where her *Sister* was, to be a *Nun* there, (since they could not dissuade her from being one) because there was not practised in it so great austerity. When she perceived this, she determined to procure by any means she could to carry on her former design: and so one day, going to *Mass* with her *Mother*, being in the *Church*, her *Mother* went into a *Confessional* to confess, and she asked her *Governess*, to go to one of the *Fathers* to desire him to say a *Mass* for her; whom when she saw gone, she put her *Chapines* in her sleeve, and lifting up her long coats went as fast as she could to this *Monastery*, which was a good distance off. Her *Governess* not finding her went after her, and, when she had gone about prayed a Man to look for her (who said afterward, he was not able to move) and so left her. She, as soon as she had entred the first gate of the *Monastery*, and shut it, and called out to them, when her *Governess* came, was already within the *Monastery*, and they presently gave her the *Habit*; & so she put an end to those good beginnings, which God had infused into her. His *Majesty* began presently in a very short space to recompence with spiritual favours, and she to serve him with very great content, and very great humility, and dis-engagement from every thing. Be He blessed for ever, who gives such a relish in poor clothes and sackcloth to her that was so addicted to very curious and costly ones; yet are they no means of hiding her beauty; for, these natural graces God hath bestowed on her, as well as the spiritual, of a disposition, and understanding so agreeable, as even excites them all to praise his *Majesty*. He grant, there may be many so well corresponding to their Call.

CHAP. XVI.

Of the Life, and Death of a Nun, named Beatrice of the Incarnation, whom our Lord called to this Monastery.

There was admitted for a *Nun* into this *Monastery* a yong *Damofel* called *Dona Beatrice Ognex*, somewhat akin to *Donna Casilda*: she entred the House some years before, whose Soul made all astonish'd to see what our Lord wrought in her, adorning her with eminent Vertues. For, the *Nuns*, and the *Priores* affirm, that all the time she lived amongst them they never discerned in her any thing, that could be judg'd an Imperfection; nor ever observ'd her, for whatsoever accident, alter her looks

looks; but always carrying a modest Chearfulness, an evident argument of that inward Joy, her Soul possessed. A silence without heaviness, or offensiveness; for, her taciturnity was such, as could not be taxed of singularity. It was never known, that she spake a word that had any thing in it to be reprehended; nothing of obstinacy was seen in her, nor did she at any time excuse her self, though the *Prioress*, to try her, blamed her for that, which she had not done; as in these Monasteries is wont, to mortify them thereby. She never complained of any thing; nor of any of the *Sisters*; nor, either by word, or look did she ever displease any one, in whatever business she was employed. She never gave occasion of suspicion of any Imperfection in her; nor was there any accusation against her in the *Chapter* concerning the least defect; although the smallest, and most minute matters are by the *Zelators* observed, and mentioned there. In all things the Composure of her Interior, and Exterior was admirable: This proceeded from a strong apprehension, she had of *Eternity*, and the End, for which *God* made us. Nothing came out of her mouth, but the Praises of *God*, and highest expressions of gratitude: in short, her life was one continued Prayer. In point of *Obedience* she committed not the least defect, but with great promptness, perfection, and alacrity observed whatever was enjoined her. She had a most ardent Charity to her Neighbour, in such sort that she often said, she could be content for any one of them to be cut in a thousand pieces, that they might not lose their Souls, but enjoy her dear *Brother Jesus Christ*; for so she called our *Lord*, in the midst of the Afflictions of her most terrible sicknesses, and tormenting pains (as I shall afterward relate) which she endured so willingly, and so contentedly, as if they had been the greatest delights, and regals: which certainly our *Lord* did communicate in Spirit to her, it being otherwise impossible for her to bear them with that chearfulness, as she did.

It fell out once that here in this City of *Valladolid* they led some to Execution, to be burnt for some enormous Crimes; She, coming to understand, that they went not so well prepared, and fitted to dye, as became them, was thereupon so extremely Afflicted, that with great grief she repaired to our *Lord*, and besought him very earnestly for the Salvation of those Souls; and that, in stead of what they deserved, and to the end she might obtain this request (for, the words I remember not exactly) he would give her all her life as many Miseries, and Torments, as she was able to bear. That very night her first Fever took her, and to her death she went on continually suffering: afterward it was known, that those Malefactors died very well disposed, whereby it seems, *God* heard her Prayer.

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Besides

Besides, she had an Impostume in her Bowels, with such excessive Pains, that, to be able with patience to endure them, she had need of all that strength, wherewith our Lord had endued her Soul. This Impostumation, it being inward, the Remedies, and Medicines, which they applied to her, helped not at all, till it pleased our Lord, that it began to break, and cast forth Corruption, and so she grew somewhat better of this Distemper. Out of this desire of suffering, which she had, she was not content with any little pain; insomuch that, hearing a *Sermon* one day concerning the *Cross*, th's desire increased so, that, going thence in a great Passion of weeping, she threw her self upon her Bed, and being asked, what she ailed? she answered; that *they should pray to God, to give her store of Sufferings, and so she should be at ease, and rest contented.* She conferred Faithfully with the *Priores* concerning all her Interior matters, and in this received Consolation. In all her Sicknes she never made shew of the least discontent, or dislike in the World; she did neither more nor less, but as the *Infirmarian* would have her; though it were forbearing to drink a little Water. For Souls, that have the gift of Prayer, to desire Afflictions, and Sufferings, when they want them, is very usual; but, when they are under these Afflictions, to delight to suffer them, is not the case of many. Now, she was already so spent with Sicknes, that her life lasted but a little while; for, besides those very extreme Tortures, she had an Impostume in her throat, so that she could not swallow. There were some of the *Sisters* by, when she told the *Priores* (as her, whose duty it then was to comfort, and encourage her to bear so grievous a Malady) that she felt no pain at all, nor would change her condition for that, of any of the *Sisters*, that were in perfect health. She had such an apprehension of the Presence of the Lord, for Love of whom she suffered, that, as much as she could, she dissembled, and turned away, that so they might not perceive, how very much she suffered; so that, except when her pains wrung, and assaulted her extreemly, she complained very little. It seemed to her, there was not to be found upon earth any thing worse than her self: and in every thing, as far as could be discerned, her Humility was wonderful. Hearing any mention the Vertues of others, she was overjoyed thereat; in point of Mortifications she was immoderate; by certain artifices she avoided, and with-drew her self from whatsoever was matter of Recreation; which one, that was not very expert, and narrowly observed not, did not perceive. She seemed not to live, or converse with creatures, she so undervalued all things; for, howsoever matters went, she entertained them with such a calmness, that they always beheld her in the same temper. Insomuch as one of the *Sisters* said once in jest,

jest, or merriment to her, that she seemed to resemble those persons, that stand much upon their Honour; who, though they dye for hunger, had rather endure it, than let strangers know it, or discover this their Poverty: for they could not believe, that she had no sense of some things, though very litle was discerned. All her pains and service tended to such an end, as suffered her not to lose the Merit of them: whereupon she said to the Sisters: *There is no price can recompence a thing, be it never so small, that is done for the Love of God. We should not, Sisters, so much as turne our eyes, save for this end, and to do a thing acceptable to him.* She never meddled in a matter that concerned her not; and therefore she discerned no one's defects, but her own. She took such displeasure, that any good should be spoken of her, that, upon this ground, the *Nuns* were wary of discoursing on this subject in her presence, lest they might afflict her. She never procured to her self Consolation, either by going into the Garden, or in any other thing: for (as she sometimes said) *It was Sottishness, and Incivility, to seek an easement of those Pains, which our Lord had sent her for her delight: And therefore she never asked any thing, but contented her self with what they gave her.* She said likewise, *It would prove a Torment to her, to take content in any thing, that was not God.* But, what is most remarkable, is, that, enquiring of those of the house, I found not one, that had observed in her any thing, save what seemed to argue a Soul of eminent perfection.

Now, the time being come; wherein our Lord would take her out of this miserable Life, her pains increased, together with so many other Distempers, that (to praise our Lord, in seeing the patience, wherewith she endured them) the *Sisters* went often to visit her: in particular the *Chaplain*, who was *Confessor* to that *Monastery*, and a great Servant of God, had an earnest desire to be present at her death; for he, using to confess her, accounted her a *Saint*. Our Lord was pleased to satisfy this his desire; for, seeing she so perfectly enjoyed her Senses, though she had already received *Extreme Unction*, yet they called him, that, if need were, that night, he might reconcile her, and fit her to dye well. A litle more than three hours before Mid-night, all the *Nuns*, and that *Chaplain* being by, about a quarter of an hour before she died, all her pains left her; and she lift up her eyes with a very great Serenity, and a Joyfulness settled in her countenance, that seemed a kind of Splendour; and she remained as one that looked upon an Object that much delighted him; for she thereupon modestly smiled twice. All that were present, and the *Priest* himself felt such a suavity, and Spiritual Joy, as they know not otherwise to express, than that they thought themselves in Heaven. And with this chearfulness,

I spake of, keeping her eyes fixed toward Heaven, she expired, her countenance remaining like an *Angel's*; for so we may believe (suitably both to our confidence, and her life) our Lord God conducting her to Eternal Rest, in recompence of that desire, she had, to suffer much for his sake. The *Chaplain* affirms (as likewise he hath testified to divers Persons) that, at the time of interring the body, he smelt a very strong, and very delicious sent. The *Sacristan* avers also, that the *Tapers*, lighted in Honour of her Funeralls, were found not to have been wasted at all. All this may well be believed from the mercy of God. When I discoursed of these things with a *Confessor* of hers of the Society of *Jesus*, who for many Years had taken her *Confessions*, and managed the affairs of her Soul, he said, that was no strange thing, and that he wondered not at it, as knowing, that our Lord had great communication with her. His Majesty vouchsafe to grant (my Daughters) that we may know how to serve our selves of so good company, as this of hers, and divers others, whom our Lord gives us in these *Monasteries*. It may be, I may hereafter say something of them, to the end those may reinforce themselves, and take courage to imitate them, who proceed with some tepidity; and to the end, we may all praise our Lord, who makes his greatness shine forth so eminently in a few weak Women.

CHAP. XVII.

*Of the Foundation of the first Monastery of the Discalced Carmelite
Friers at Durvelo.*

BEfore I went to this *Foundation of Valladolid*, I had already agreed with Father *Antonio de Jesu*, who was then *Prior* at *Medina* of *S. Anne's*, of the *Order of Carmelites*, and with Father *John della Croce* (as I said before) that they should be the first, that were admitted, if any *Convent* were Erected of *Discalceates* of the first *Rule*. But, being unprovided of a House, I did continually recommend it to God: for (as I said) I was already satisfied concerning these two *Fathers*: because as for Father *Antonio de Jesu*, our Lord had sufficiently exercised him with Afflictions, which he underwent with much perfection; and it was now a year, since I first treated with him about it: and, as for Father *John della Croce*, no further proof needed; for, though he lived among the *Fathers*
Calceate

Calceate of the Rule relaxed, yet he had ever led a life of great perfection, and vertue.

It pleased our Lord, having given me the principal, namely *Friars*, to begin withall, to provide the rest also. A *Gentleman* of *Avila*, called *Don Raphael*, with whom I had never had acquaintance, came, I know not how, (for I do not remember the manner) to understand, that I desired to Found a *Covent* of *Discalceate Friars*; whereupon he found me out, and offered me for that purpose a House he had in a *Hamlet* or Village, named *Durvelo*, that contained in it a very few houlholds (I think, they amounted not to twenty, if I mistake not :) this dwelling served him for a *Bailife*, he had, that kept the account of his corn-rents, that were gathered in thereabout. I (though I perceived what a one it must needs be) praised our Lord, and thanked the *Gentleman* for his proffer, shewing that I did accept it. He told me, it was in the way to *Medina del Campo*, through which I was to pass to go to the *Foundation* of *Valladolid*; and, it being the direct way, I might see it: I answered him, I would, as in effect I did; for I went from *Avila* in the Month of *June* with one *Companion*, and Father *Julian d' Avila*, *Chaplain* of *S. Joseph's* in that City, who was the *Priest*, I spake of, that assisted me in these Journeys. We departed before day-break, and knew not the way, so we missed it; and, *Durvelo* being an obscure Village, there was none, that could give us sufficient direction: in this manner we travelled all that day with much trouble, because the Sun was, so extreme hot; and, when we thought, we were nigh the place, we had as far again to go. I shall never forget the weariness, and wandering up and down of that Journey. We came thither a litle before night; when we entred the house, it was in such a case, that we durst not lodge there that night, by reason of the extreme nastiness there, and the great store of Reapers, for cutting down the Corn. It had a tolerable *Portal* [or Hall] two Chambers arched over head, one within the other, and above them a Garret, and a litle Kitchen: this Structure was all, that contained our *Covent*. I considered, that of the *Portico*, or Hall, might be made a *Church*; of the Garret a *Quire*, which suited well; of the Chambers a *Dormitory*; and the Kitchen might also serve for a *Refectory*. My *Companion*, though much better than I, and a great lover of Penance, could not endure, I should think, of making a *Covent* here; and therefore said to me: Certainly, Mother, there is no Spirit (though never so good) that is able to endure it: I speak no more of it, I beseech you.

Father *Julian* who came along with me, though of the same opinion with my *Companion*, when I told him my design, did not contradict me. We

went to pass that night in the Church : But, by reason of our weariness, had not the courage to watch it there.

Being come to *Medina*, presently I spoke with *Father Antonio*, and told him what had passed; and that, if he had a mind to stay there some time, he might be sure, God would soon provide for him: Methinks, I beheld it as truly present, what our Lord hath since done, and accounted then as certain (as I may so say) all that I now see; yea and a great deal more, than I have seen: since yet at the time I am writing this, there are found Erected through the bounty of our Lord, no less than Ten *Coveuts of Discalceates*. I told him also, that he might assure himself, that neither the past, nor present, *Provincial* would give us their Licence (for, as I said at the beginning, their consent was necessary) if they saw us in a large, and commodious House. Besides, that we had no remedy for this; and that, living in such a petty Village, and Cottage, they would not heed us. Our Lord had given him greater courage, than me; for, he replied, *He would dwell not only there, but even in a Hog-stie*. *Father John della Croce* was of the same mind too. We wanted at present the consent of the two *Fathers Provincial*, I spake of; for, upon this condition *Father General* granted the Licence: I had great confidence in our Lord for the obtaining of it; whereupon I spoke to *Father Antonio* to bethink himself of doing all he could, to gather together, and lay up something for the House, and the new *Covenant*: and forthwith I departed with *Father John della Croce* to the *Foundation of Valladolid*, already described: and, whilst we were necessitated to tarry some days among the Workmen, for enclosing the House, because it had no *Clausure*, I had an opportunity of acquainting *Father John della Croce* with our whole manner of proceeding, and living, to the end he might fully understand all the particulars thereof, as well touching our Mortifications, as touching the manner of our conversation, and recreations, which we are wont to use together: for, all is with so much Moderation, that it only serves to discover thereby the Abilities, and Defects of the *Sisters*, and to take a little refreshment, the better to support the rigour of the *Rule*. He was so very good, that I might questionless have learnt much more from him, than he from me; but that was not my design, who only pretended to shew him the Form, and Method of the *Sister's* proceeding.

It pleased God, that the *Father Provincial* of our Order should be here, called *Fr. Alonso Gonzalez*, an old man, one very good, and harmless, without the least malice; of whom I was to get a Licence; and, asking it of him, I urged so many reasons to him, particularly, concerning the account he should give to God, if he hindered so good a work; that, his

Divine

Divine Majesty disposing him (as *He*, that intended to have it done) he was much mollified. There coming hither also the *Lady Donna Maria de Mendoza*, and her Brother, the Bishop of *Avila*, who is one, that hath ever favoured, and protected us, they soon obtained his consent, and *Father Angelo de Salazar's* also, who was the former *Provincial*, from whom I feared all the difficulty: but there fell out just then an accident, in which he had need of the favour of the *Lady Donna Maria de Mendoza*; and this (I believe) furthered it much; besides that, had not this reason served, our Lord would have inspired, and put it into his mind, as he did into the *Father General's*, who also was far enough from any consenting, or even thinking thereon. O my Lord! how many things have I seen in these affairs, that seemed impossible, and how easie was it, for thy *Majesty* to facilitate them! and what a confusion is it to me (having seen what I have seen) to be no better, than I am! For, now, whilst I write this, I am in a wonder; and desire, our Lord would manifest to all the World, that in these *Foundations* we poor creatures have as it were done nothing at all; but our Lord hath ordered, and disposed all by the means of so very mean beginnings, as that only his *Majesty* was able to exalt it to what it now is. Be *He* for ever Blessed. Amen.

CHAP. XVIII.

She goes on in relating the Foundation of the first Covent of Discalced Carmelites. She tells something concerning the Life they led there; and of the good, they began to do in those Parts.

AS soon as I had got the consent of these Two, methought now nothing more wanted. We agreed, that *Father John della Croce* should go to the House, and prepare it in such sort, that they might enter upon it, and begin there as well as they could; for, I made all haste to have them begin; because I was much afraid, we should meet with some obstacle; and so it was dispatched. *Father Antonio* had already got together some small things that were necessary, and we assisted likewise in what we could, though it were little. He came to *Valladolid* to speak with me, full of joy, and told me the provision, he had made, which was mean enough; only he was well stored with *Hour-glasses*, whereof he brought five with him; which made me laugh heartily. He told me, that, for the exact

exact measuring of their hours, he was not willing to go unprovided : I suppose, they had as yet no place to sleep in. There was but little stay in fitting up the house ; for, there wanted Money, if they would have done much. After this, *Father Antonio* with very great Willingness quitted his *Priorship*, and took the *Vow* of observing the *first Rule* : for, though I bade him try it first, he would not ; and so went to his little Cottage with the greatest content in the World. *Father John* was there already.

Father Antonio told me, that, when he came to have a sight of the place, he felt an exceeding great inward joy, and seemed to have done with the World, and utterly abandoned it, in his very entering into that Solitude : and neither the one, nor the other thought the house amiss, but imagined themselves rather to live in great delicacy. Good God, how little do these buildings, and external Conveniencies contribute to the Interior ! For his love I beseech you, my *Sisters*, and you, *O Fathers*, that ye never fail to shew your selves very moderate ; in this Particular of great, and stately *Monasteries* : let us look upon our true *Founders*, which are those Holy *Fathers*, of whom we are descended, since we know, that by the way of Poverty, and Humility, they attained the fruition of God.

The truth is, I have seen, that there hath been more of the *Spirit*, and likewise more inward Joy, when the body seemed to want certain commodities, and to be ill at ease, than when they have had a large *Covent*, and spacious Habitation. What are we the better ? since it is only a little *Cell*, we continually have the use of : and, whether it be well built, or very large, what advantage is it to us ? For, we are not to look at walls ; but to consider ; that this is no house, to last us for ever ; but for the short time of our life, how long soever it be : and all will become sweet to us, in seeing, that, the less, we have here, the more we shall enjoy in that *Eternity*, where there are Mansions proportionable to the Love, wherewith we have imitated the life of our Good *Jesus*. If we say, These are the beginnings of renewing the *Rule* of the *Virgin* his *Mother*, our *Lady*, and *Patroness*, let us not, do her, nor our Holy *Fathers*, and *Predecessors* such a displeasure, as to neglect to conform our selves to them : and, although we cannot do it in every thing, by reason of our weakness, yet at least in things that no way import, nor conduce to the sustaining of our life, we ought to proceed with much restraint, since all is but a small, Savoury, and Delightful, sufferance ; as these two *Fathers* found it : and, by resolving with our selves to suffer, the difficulty is over ; for, all the pain felt is but a little in the beginning.

In

In the Year 1568. on the first, or second Sunday of *Advent* (for I do not remember, which of these two it was) the first *Mass* was said in this little Portal of *Bethlehem*; for no better seemed it to me. The *Lent* following, as I went to the *Foundation* of *Toledo*, I passed by it, and came thither one morning, as Father *Antonio de Jesu* was sweeping the door of the little *Church*, with a chearful countenance, as he hath always: said I to him; *What is this, Father, what is become of your Honour?* He made me this answer (implying the great content, he enjoyed) *I abhor the time, that ever I made any account thereof.* When I came into the *Church*, I was astonished to behold the Spirit our Lord had put there; and not I alone, but two *Merchants*, who, being my very loving Friends, would needs bear me company from *Medina*, did nothing but weep; It had so many *Crosses*, so many *Deaths-heads*. I shall never forget one little *Cross* of Wood, that was by the *Holy-water*, to which was fastened a *Paper Crucifix*, that caused more Devotion, than if it had been of costlier matter, curiously wrought. The Loft between the Arch, and Roof of the house all along in the middle and highest part of it was the *Quire*, where they could say the *Hours* well; but, to enter into it, and to hear *Mass*, one must stoop much. On the two sides of the Garret toward the *Church* they had made two little *Hermitages* (in which they could not be, save either sitting, or lying along) stopped in the inside with Hay, because the place was very cold, and with their heads in a manner they touched the House-roof; toward the *Altar* were two little Windows made; and two Stones for their *Pillows*: and here also were there *Crosses*, and *Deaths-heads*. I understood, that, *Matins* ended, they returned not [to the Dormitory] to lye down, but, till saying *Prime*, continued in these in Prayer, which they had in an high degree; and it fell out many times, that they went to *Prime* with their Habits covered with Snow, and perceived it not. They recited their *Canonical Hours* with another *Father* of the *Rule* relaxed, that went to live with them, though he did not change his Habit, being very sickly; and with another *Religious* Person, a young man, not yet in *Holy Orders*, who also lived with them. They went about preaching in divers places adjoining, the people in those Parts being very rude, and without any Learning, so that in this respect I was glad, that this *Covent* was Erected there, because I was told, there was never a one near, where People might hear *Mass*, *Confess*, and learn that, which every *Christian* is bound to know, which indeed is great pity. The Reputation, they in a short time gained, was so great, that, when I heard of it, I received exceeding much Consolation thereby. They went, (as they say) to Preach six, or eight Miles off, barefoot (for, they wore no Sandals

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dals then, which they were afterward enjoyned to were) in great Snows, and cold : and, when they had done Preaching, and Confessing, they came back to their Meale at home, very late, but with such content, that all their Suffering seemed litle to them. As for Diet, they were sufficiently furnished, for the Neighbouring people in all the adjoining Villages bestowed Charity on them, and supplied them with more than they needed. Some Gentlemen likewise that dwelt in those Parts, and Towns about, came to their Church, and Covent to Confession, and offered them other Houses, and better seats ; among whom one was *Don Lewis*, Lord of *Quinque-Villa* : This Gentleman had built a Church for a famous, and exquisite Image of our Lady, the most Holy Virgin, worthy indeed of Veneration : his Father sent it out of Flanders, to his Grandmother, or Mother (I remember not which) by a Merchant, who took such liking to this Picture, that he kept it by him divers years ; but afterward, drawing near his end, he commanded it to be restored, and conveyed to the right owner. It is a large piece, and, in my life I never saw a better ; as likewise others witness.

Father *Antonio de Jesu* going thither at this Gentleman's request, when he saw the Picture, was so taken with it (and very justly) that he consented to Found a Covent here, and quit the Foundation of *Durvelo*, though this place had no Well-water, nor any likelihood of having any : the place's name is *Manzera*. This Gentleman caused a House to be built for them, agreeable to their Profession, that is, a litle one ; he gave them Furniture too, and was very bountiful to them. I will not pass in silence, how our Lord gave them Water ; it being held a thing miraculous. Father *Antonio* (who was Prior) being one day after Supper in the Cloister with his Religious, they discoursing of the need, they had of Water, the Prior rose up, and, taking a Staff, which he used to carry in his hand, being Ancient, made with it in a certain part thereof the sign of the Cross (as I think ; for I remember not justly whether he made a Cross, but in fine, he marked out the place with his Stick) and bid, *Now dig here* : they had not digged very deep, but presently there came forth such plenty of Water, that, there being occasion since sometimes of cleansing the Well, it is a difficult thing to drain, and empty it : and the water is very good to drink ; so, that they use it in all offices, and (as I said) it never fails. Afterward they walled in a Garden, and endeavoured to get Water here, by making for that purpose a certain Instrument with a Wheel (which they call *Noria*) yet hitherto, though it hath cost them much, they have not found any considerable quantity.

Now, to return to our litle Covent at *Durvelo*. When I saw that Cor-
sage,

rage, which a litle before could not be dwelt in, endued with such a Spirit, that whithersoever I turned me, I was edified, and understood their manner of Living, and Mortifications, and Prayer, with the good example; they gave (for a Gentleman, and his Wife of my acquaintance, who dwelt hard by, came to see me, and related at large to me the Sanctity of those Fathers, and the great good, they did among the People) I could not satisfie my self in rendring our Lord thanks with an excellive inward Joy; for, methought, I saw already a Foundation laid for the great Increase of our Order, and Service of our Lord. His Divine Majesty vouchsafe to carry it on, as at present he doth; for, then my conceit will prove true. The Merchants, that came along with me, told me, they would not for all the World, but have come thither. Now, see, what a power Vertue hath: they were more pleased with that Poverty, than with all the Riches, they possessed, and they remained, thereby in their minds much satisfied, and comforted.

After those Fathers and I had treated about some things, I (as a weak, and miserable Creature) earnestly requested them, not to proceed in the business of Penance with so much rigor; for their Austerities were great: and, since it had cost me so much pains in Desiring, and Praying, that our Lord would give me some to begin this work, and already it had taken so good a rise, I was afraid, the Devil would seek out a way to bring them to their Deaths, before that were effected, which I expected, and hoped-for; and, being imperfect, and of so litle Faith, I considered not, that it was a work of God, and that his Divine Majesty was to carry it on. But, they, as having that perfection, and Spirit, which I wanted, made litle account of my words, for omitting their exercises. So I departed with very great Consolation, although I rendred not to God that praise, and thanks, which so high a favour deserved. Our Lord vouchsafe, of his goodness, to make me in something worthy to serve him answerable to the very much I ow him. Amen. For I sufficiently understood, that this was, by much, a greater favour, than that, he had done me in Founding the Monasteries of Nuns.

CHAP. XIX.

Of the Foundation of the Monastery of the Glorious S. Joseph in the City of Toledo, which followed in the Year 1569.

Here lived in the City of Toledo a Merchant, an eminent man, and a Servant of God, who would never Marry, but lived as a good Catholick should, a very upright, and vertuous Person: he improved his Estate by lawful Traffick, with a purpose to bestow it in some work most acceptable to God: his name was *Martin Ramirez*. He sickned to death, and a Father of the Society of *Jesus*, named *Paul Hernandez* (to whom being in this City about settling the Foundation of *Malagon*, I confessed) hearing thereof, and desiring much, that a Monastery of *Discalced Nuns* might be Erected in Toledo, went thereupon to visit him, and in discourse told him, that, if he inclined to serve our Lord with his Estate, a very fair occasion of doing it presented it self to him; for, he might Erect a Monastery of *Discalced Carmelite Nuns*, whereby our Lord might be greatly served, and here place what Chaplains, and Chap-petrie, he pleased: where likewise certain Festivals might be kept, and all that done, which he intended to leave to a certain Parish in this City. He was so very ill, that he knew, he had not that time, that was requisite for the ordering all this: whereupon he left the business in the hands of his Brother, whose name was *Alonso Alvarez Ramirez*, a very discreet Person, who feared God, very Just, Charitable, and in all things hearkening to reason: for, this (as being an eye-witness, and of much dealing with him) I may say of him with great truth.

When *Martin Ramirez* died, I was at the Foundation of *Valladolid*, and there received Letters from *F. Paul Hernandez*, and this *Alonso Alvarez*, wherein they gave me an account of what had passed, wishing me, if I would accept this Foundation, to dispatch my Journey, and presently put my hand to this business: and so I departed a little after the House of *Valladolid* was fitted up. I came to Toledo the 24th of March, being the Vigil of the Holy Incarnation of the Son of God our Lord, and I went to alight at the House of the Lady Donna Luisa della Cerda, where I had sometimes been about the Foundation of *Malagon*. I was very kindly received, for this Lady bare me great affection. I brought along with me from *S. Joseph's* of *Avila* two Companions, [*Isabella de Santo Dominico*; and *Isabella de Sto. Paulo*] great Servants of God; presently an-
apparte-

appartement was assigned us (as we use to have) where we enjoyed the same retirement, as in a *Monastery*. I streight began, without losing time, to treat with *Alonso Alvarez*, about our business; but a Son-in-Law of his called *Diego Horte* (though a very good man, and a *Divine*) being more addicted, than *Alonso*, to his own opinion, yielded not so soon to reason: they began to demand of me many conditions, which I judged not fit, to grant. We went on with our agreement, and at the same time sought out for a House to let, for the taking Possession; yet could meet with none convenient, though much enquiry was made; neither could I prevaile with the *Governour*, to give me a Licence (for at that time there was no *Archbishop*) though, on one side, the *Lady Dona Luisa de la Cerda*, and, on the other a *Gentleman*, *Canon* of that Church, called *Don Pedro Manrique*, Son to the *President* of *Castile*, endeavoured it: he was a great Servant of God, and is still; for, he is living; and although he were sickly, yet, some Years after this House was Founded, he entred into the *Society* of *Jesus*; where he now is: he was highly reputed in this *City*, being one of an excellent understanding, and Authority. Notwithstanding with all their power, and very great diligence, I could not obtain a Licence; for, when the *Governour* was somewhat pacified, and sweetened, those of the *Arch-Bishops Council* opposed. On the other side we could not agree with *Alonso Alvarez*, by reason of his Son-in-Law, whom he much relied on in this business; so we quite broke off all. I know not, what to do, for I went thither upon no other account but this; and I saw, that to go away without Founding the House would be a great disparagement: yet I was troubled more at the having no Licence, than at all the rest; for I hoped, that, Possession being taken, our Lord would provide every thing else, as in other places he had done: so I resolved to speak with the *Governour*, and, repairing to a Church near his House, sent to intreat him, he would be pleased to let me speak with him: it was now above two Months that this thing was negotiated, and every day it went worse; for there was one (as I understood) that privately did ill offices with the *Governour*? He came thither, whom, when I approached, I told: That it was a hard case, that poor Women should come hither, who desired to live, in all Rigour, Perfection, and Clau- sure; and that they, who endure none of all this, but enjoy their Recreations, and Pleasures, should go about to obstruct a work so much tending to the Service of God.

With these, and divers other things, which with great freedom I spake to him, as our Lord enabled me, I so changed his mind, that, before I left him, he granted me a Licence. Hereupon I was much comforted, conceiving

conceiving my self now to have all, when I had nothing; for, all my stock made but three, or four *Crowns*, with which I bought two *Pictures* drawn upon *Cloth*, (because I had never a one to set upon the *Altar*) two *Straw-beds*, and a *Coverlet*: I knew no thing of a House, and treated now no more with *Alonso Alvarez*. A *Merchant* of the same City, called *Alonso d'Avila*, a loving Friend of mine, one who had always lived single, applying himself only to works of Piety, and particularly the relieving Prisoners, bade me, not afflict my self; for he would find me a house, but he hapned then to fall sick, and could not procure one. A few days before came to *Toledo* Father *Martin de la Cruz*, a *Franciscan*, one of eminent Sanctity; he continued here some days, and at his departure sent to me a young man, his Penitent, called *Andrada*, very poor, whom he desired to do whatever I should bid him. I being one morning in the Church at *Mass*, he came to find me out, and told me, what that good Father had commanded him; assuring me, that in all, he could, he would serve me, though he said, he could do so only with his Person: I thanked him, and laughed heartily, as my *Companions* also did more, to see what a help that Holy man had sent us; for, his garbe was not fit for conversing with *Discalced Nuns*.

Now, when I saw my self furnished with a Licence, and no body to help me, I knew not what to do, nor whom to apply my self to; I recalled to mind the young man, Father *Martin de la Cruz* sent to me, and mentioned him to my *Companions*: they laughed at me exceedingly, advising me, not to attempt such a thing; for, he would serve for nothing, but to discover the business, and utterly defeat it. I would not hearken to them, for (because he was sent by that Servant of God) I was confident, he would prove some way useful, and that it was not without a Mystery. I sent to call him, and gave him an account of what had passed, strictly enjoining him Secrecy; and so I desired him to look me out a House; and for the hire of it I would give Security: this I made account *Alonso d'Avila* would do, who (as I said) was fallen ill. He thought it a very easie matter, and so told me, he would warrant me to find one. So, the next morning, I being at *Mass* in a Church of the Fathers of the Society of *Jesum*, he came to speak with me, and told me, that now he had found a House, and brought the Keyes with him, for it was near, that we might go see it: we did so, and found it so convenient, that we dwelt there almost a Year. Many times, when I think on this Foundation, I am astonished at the ways of God; for, some three Months (above two, at least, because I do not well remember) certain wealthy Persons went continually about *Toledo*, looking out for a House, and could find

none, as though there had never been any ; yet, when this poor young man went, our Lord was pleased, that presently, in an evening he should find one : and, when a *Monastery* might have been Erected without any trouble, if I had agreed with *Alonso Alvarez*, that I should not do it ; but rather the quite contrary, that so the *Foundation*, might be in poverty, and labour.

So, the house liking us, I presently gave order, that there should be Possession taken of the *Monastery*, before any thing else were done in it, or any disturbance might arise there. Not long after, *Andrada* before mentioned came to tell me, that the house would that day be empty, and that, after it was fitted up a little, we might send our goods thither : I told him, there was little to do ; for, all our Furniture was but two Straw-beds, and a Coverlet ; at which he must needs wonder. My *Companions* were not well pleased with this answer of mine, and asked me, why I would say so to him ? For, when he saw us so poor, he would refuse to help us ; indeed I reflected not on it, neither did he make any account thereof ; for He that bestowed on him the will to help us, would also continue it, to the finishing of the work : and so he did ; for, as to the diligence, and care, he used, in preparing the House, and getting workmen, I see not, that we our selves could in any thing have out-done him. We borrowed things necessary for the saying *Mass*, and in the beginning of the night we went hence with a Workman to the house, carrying a little Bell with us, to take Possession, such as they tinkle at the *Elevation* ; for, we had no other : and so with much fear of ruine we were all night in settling it : but I found no place to make the *Chappel* in, save in a room, which was to have an entrance to it through another little house, that stood on one side of it, which also the *Landlady* had let out to us : but then there lived certain Women in it, to whom I durst say nothing, lest they should discover us. Every thing being now ready, and day approaching, we began to open a door through a Partition-wall, made of Rods, passing into a little Court. The Women, who were asleep, and thought nothing thereon, as soon as they heard the Blows, rose in a fear, and anger ; and we had much ado to pacifie them ; but, though for a while they were inflexible, at length, when they saw how it was, with some Money, that I gave them, and the promising to find them our a house, they were quieted, and did no hurt, our Lord appeasing them : and at it's due time *Mass* was said.

I saw afterward how ill we had done ; for, at the present, by reason of the Unapprehensiveness which God puts into us, to dispatch a work, the inconveniencies are not discerned. For, when the *Mistress* of the house

house, who had been the Wife of a *Majorasco*, understood, that her house was turned into a *Church*, a great stir there was, and much ado she kept; but our Lord was pleased, that she should be pacified, upon the hopes, that, if she gave us content, we would buy it of her. When they of the *Council* knew, there was Erected a *Monastery*, for which they never intended to grant a Licence, they were extremely incensed; and, not finding the *Governour* at present (for, after his granting the Licence, he had an occasion to take a journey) they stormed exceedingly, and went to the house of a principal *Canon* of the *Church*, whom I had privately acquainted with the business, telling him, they much admired the audaciousness of a silly Woman, that against their mind would Erect a *Monastery*; threatening fore. He answered them, as if he knew nothing; and sought to quiet them, the best he could; acquainting them, how I had done the same thing in other places; and that I would never have attempted it, without sufficient Authority. They (I know not how many days after this) sent us an *Excommunication*, forbidding *Mass* to be said, till we produced the Licence, and Authority, by which it was done. I answered with all meekness, that I would do what they commanded, though I was not obliged in that particular to obey them; and I requested *Dñ-Pedro Manrique* (the *Gentleman*, I spoke of) to go and talke with them, shewing them the Letters, I had from my *Superiors*: He did so, and by his Activity, and Authority (especially the *Monastery* being already finished) appeased them; otherwise, we should not have wanted for troubles.

For some days we continued with only two Straw-beds, and a Coverlet, without other Furniture: yea, that day, that Possession was taken, we had not so much, as a stick of Wood to broile a Sprat with; and our Lord moved, I know not whom, to lay in the *Church* a Faggot of Wood, where-with we supplied our want. Anights we suffered cold; for, it was very sharp Weather, although we covered our selves with the Coverlet, and with our Mantles of thick Cloth, which many times besteaded us. It will seem incredible, that, living in the house of that *Lady*, who loved me, so well, we should enter here with so great Poverty. I know no other reason thereof, save, that God would have us experience the benefit of this virtue: I asked nothing; for, I hate being burdensome to any; and, it may be, she reflected not on it, perhaps, because I am indebted to her already for much more, than that, she could give us.

But, this was a special benefit to us; for, the Internal Consolation, and Joy we felt therefrom, was so great, that oftentimes I call to mind the extraordinary good, which our Lord keeps locked up in these Vertues. Me-thinks,

thinks, this want, we sustained, occasioned a kind of delicious Contemplation, though of short continuance; for, presently *Alvarez* himself, and others, came, who supplied us further, than we desired. And indeed my sadness thereupon was so great, that I seemed as one, who, possessed of divers rich Jewels, and store of Gold, had them stollen from me, and were left poor, just so was I troubled at the loss of Poverty: The same Affliction felt my *Companions*; for, seeing them dejected, I asked them, what they ailed: they answered me: *What is there for us to do, Mother, who seemed to our selves no longer Poor?*

From that time forward the desire of being very poor increased still in me, and there remained in me a certain Mastery to hold in little esteem all Temporal things; since the want of them discovers an Internal benefit, and Consolation, which indeed carries with it another kind of satiety, and content. In those days, when I treated about the *Foundation* with *Alonso Alvarez*, divers disliked it, and came and told me, they thought it not fit, to give him the honour of it, because he was of no eminent, or noble *House* (though, as I said, he was very considerable in his degree) and that, in a place so publick, as *Toledo* was, I could not want better terms, and conveniencies. I regarded not this much, for (God be thanked) I ever prized Virtue above Linage: but the out-cries concerning it made to the *Governour* were so many, that, when he gave me a Licence, it was on this condition, that I should Found it, as I had done in other Parts; namely, without *Rent*, or *Patron*, or *Founder*.

I knew not what to conclude on; for, the Monastery being finished, *Alonso Alvarez* began anew to treat of the business; but, it being now settled, I made use of this expedient, to assign him only the greater *Chappel*, so that, as to what concerned the *Monastery*, he should meddle in nothing; but it should be free, as it now is. There was already another, that desired the greater *Chappel*, and there wanted not grounds, and some to solicit me, to let him have it; so that I knew not what to resolve on. But our Lord on this occasion was pleased to give me light, and take away my doubt; for, being in Prayer once, he made me understand, how little Nobility, and Honour is regarded before *Gods Tribunal*, and gave me a sharp reprehension, for listening to them, that talked to me thereof: for, they were not things befitting persons, who had contemned the World, as we professed to do.

With these, and other reasons, I was in great confusion, and resolved to finish the agreement begun, of giving *Alonso Alvarez* the greater *Chappel*, whereof I never repented me; for, being very short of Money

to purchase a House, with his help we procured that, where we now are, which is one of the best in *Toledo*, and cost twelve thousand Crowns : and, in regard so many *Masses* are said there, it is a great Consolation both to the *Nuns*, and to the People. Had I heeded the vain opinions of the World, (so far as we can judge) it had been impossible, to have gotten so good conveniencies, and an injury done to him, who so freely bestowed this Charity on us.

CHAP. XX.

Of some things that fell out in this Monastery of S. Joseph at Toledo.

IT seems to me pertinent here, to relate some of those things, which the *Religious Women* did in the Service of our Lord, for the exercise of Vertue; to the end they, who shall succeed, may endeavour still to imitate those good beginnings. Before the House was bought, there was a *Nun* admitted here, called *Anna de Madre Dei*, of the Age of forty Years, who had spent her whole life in the Service of God; and, though for her condition, and in her own house, she wanted no Conveniences, being single, and very rich, chose nevertheless to prefer Holy poverty, and obedience in a *Religious Order*, and so came to speak with me about it. She was very sickly, yet, when I saw a Soul so well resolved, it seemed to me a good beginning for the *Foundation*, and so I admitted her. It pleased God to give her much better health in Authority, and Obedience, than she had in the midst of her Liberty, and Delights: but that, which caused in me Devotion (and therefore I here mention it) was; that, before she made her *Profession*, she bestowed by way of Alms on the *Monastery* her whole Estate. This I liked not, and would not admit of; telling her, that, possibly, she might repent it, or that afterward perhaps we might not admit her to *Profession*; which if it fell out, what would she do? That this thing would seem very hard to her: (although, when it should have come to this, we would not have dismissed her, without restoring all, that she had given us.) But I was willing to aggravate it much to her; first, that it might be no occasion of Temptation afterward; secondly, the better to try her Spirit. She answered me, that, when this should come to pass, she would willingly lose all this Wealth for the love of God; and that with very great content she would go a begging: and no-
thing

thing else could I get from her : she lived afterward with much content, and better health.

In this *Monastery* the *Nuns* practised Mortification, and Obedience very rigorously, in such sort, that, for the time I lived there I observed, that otherwhiles it concerned the *Priores* to take heed, how she spake to them; for (though it were carelessly, or in jest) they would straight do whatever she bid them. I was once looking on a *Pond* of Water, that was in the Garden, and said, pointing at her, who was next it, *What would you say, if I should bid this Sister, throw her self in here?* I had no sooner spoke, but the *Sister* leapt in : So that she was fain to shift her Habit, she was so wet. Another time (*I* being by) the *Nuns* went to Confession; and, whilst one staid for another, who was Confessing, the *Priores*, coming thither, asked her; *Why she stood so?* and, *if that were a good posture to recollect her self?* That she should put her head in the *Well* (that was by) and there think on her Sins. She understood, that she was to cast her self into the *Well*, and went in such hatt to do it, that, had they not presently stopt her, she had certainly thrown her self in, thinking, she did God the greatest Service in the World (or the like) and an act of extraordinary Mortification. So that it was needful, that some Learned persons should explain to them, wherein they were to obey, and should restrain them; for, they did some things so extreme, and rigorous, that, if their good intention had not excused them, they had offended rather, than Merited thereby. And it is not only thus in this *Monastery*, (of which occasionally I speak here) but in all of them there are so many things of this Nature, that I wish, I were not a party here, that I might freely recount some of them, to the end our Lord may be praised in those his Servants.

It fell out, whilst I was yet there, that a *Sister* sickned to death; who, after receiving the most Holy Sacrament, and Extreme Unction, was so chearful, and pleasant, that she seemed already to be in Heaven, and that we might intreat her to recommend us to God, and to those *Saints*, to whom we had a particular Devotion. A litle before she expired I (having been before the *B. Sacrament*, to beseech our Lord to grant her a good end) went into her Chamber, to stay with her, and at my entring I saw our Lord about the middle of the Beds-head, with his Arms somewhat open, as who stood protecting her, and bade me : *Be confident, all the Nuns, that should dy in these Monasteries, He would so defend; and that they should not fear any Temptation at the hour of death.* I remained exceedingly comforted, and recollected in Prayer. A litle after I went to speak to her, and she said to me : *O Mother, what great things are prepared for me to see!* And hereupon expired, looking as amiable as an *Angel*. S 2 I

I observed in several that died afterward, that their departure was with a certain repose, and Peace, as if they had been in a Rapt, or Extasy, or the Prayer of Quiet, without shewing any sign of a Temptation. So that I hope in the *Divine Goodness*, he will still vouchsafe us this grace, and favour for the Merits of his *Blessed Son*, and of his *Glorious Mother*, whose Habit we weare. Wherefore, let us, my dear Daughters, endeavour to be true *Discalced Carmelites*; for, the labour will quickly be over: and, if we understood the great Affliction, many sustain in the instant of death, and the Artifices, and Delusions, wherewith the Devil tempts them, we would make great account of this favour.

One thing, which comes to mind, I will here relate, about a Person, that I knew, being somewhat akin to my Kindred. He was a great Gamester, and had got some smattering of Learning, by means whereof the Devil in his Sicknes began to deceive him, making him believe, that reforming at the hour of death availed nothing: herein he was so confident, that they could by no means perswade him, to confess, nor would anything prevaile with him. He was poor wretch extreemly afflicted, and sorry for his wicked Life; but wherefore, said he, should he confess, since he saw already, he was damned? A Dominican Father, that was his Confessor, a very Learned man, did nothing but reprehend him, refuting that his erroneous opinion; but the Devil taught him such subtilties, that he prevailed nothing. Thus he continued some days, the Confessor not knowing, what to do more; but both he, and others, recommended him very earnestly to God, doubtless; since he took pity on him. His Malady much increasing (which was a pain in his side) his Confessor came to him again, bringing with him, questionless, still more studied arguments, to convince him; but yet litle could all have availed, if our Lord had not had pity on him, by softening his heart. As soon as the Confessor now began to speak to him, and alledge some arguments to move him, he sat up in his Bed, as though he ailed nothing, and said: *Well, since you tell me, Father, that my Confession may profit me, I desire to make it*: And, causing a Notary to be fetched, he very solemnly took an Oath never to Game more, and to reform his Life, and thereof took Witness. He made a very good Confession, and received the *Sacraments* with such Devotion, that, by what can be conjectured, according to our way of Belief, he was saved. Our Lord grant, my *Sisters*, that we may lead the lives of true Daughters of the *B. Virgin*, and keep up our Profession, that our Lord may do us the favour, he hath promised us. *Amen.*

CHAP.

CHAP. XXI.

The Foundation of the two Monasteries in Pastrana, both for Friars, and Nunns Discalceate, the same Year, 1569.

HAVING taken Possession of the *Monastery* Erected at *Toledo*, after fifteen days pains in fitting of the little Church, putting up Grates, and doing other things very troublesome; for, as I said, we lived about a Year in this house; being quite tired out in those days with continually dealing with Workmen; when all was now finished, on *Whitsun-Eve*, as we were at dinner in the *Refectory*, so great a delight seized me, to see that now I had no more to do, and that I should be able this *Festival* to entertain my self with our Lord for some time, that I could scarce eat, I found my self inwardly so overjoyed. This Consolation lasted not long; for, being thus affected, they came to tell me, that a Servant of the *Princess d' Evoli*, the Wife of *Ruy Gomez de Silva*, was at the door expecting me; I went to the *Rota*, to know his business, which was, that the *Princess* had sent for me; for, long since, some agreement, and speech had passed betwixt her, and me, about Erecting a *Monastery* in *Pastrana*: yet I never imagined, it was to be so soon. This troubled me; because, the *Monastery* of *Toledo* being so lately Founded, and with so much opposition, it was very dangerous to leave it; so, for the present I resolved not to go; and so I told him; he replied, that this seemed to him, not to be so well; because his *Lady* was there already, and came thither for no other end, and that she would take it for an affront. For all that I had no mind to go; and so wished him to take his Dinner, and I in the mean time would write to the *Princess*, and afterward he might return. He was a very Honourable Person; and although the thing displeased him, yet, when he understood my reasons, he was satisfied.

The *Nunns*, who were but newly come to live in this *Monastery*, saw no way, how I could leave that House so soon. I cast my self before the most *Holy Sacrament*, beseeching our Lord to grant me the favour, to write so to the *Princess*, as not to offend her: for, great opposition threatening us, in regard the *Covens* of *Discalceate Friars* were then beginning, for this, and every thing else, it was fit, and requisite to have the *Prince Ruy Gomez* his favour, who had great Authority with the *King*, and withal (though I remember not that at the present, I reflected on it)

but I know well, I would not have displeased him. In this occasion it was said to me from our *Lord*: *That I should not neglect to go; for I went for more than that Foundation; and that I should carry with me the Rule, and the Constitutions.* When I understood this, though I had strong reasons for my not going thither, I durst do no other, than what in like cases I use, which is, to steer by the direction of my *Confessor*; and so I sent for him, without acquainting him, what in my Prayer I had understood: for, by taking this course, I am ever best satisfied, beseeching our *Lord* to give him light, suitable to that which he may naturally know, and his *Majesty* (when he is pleased to have a thing done) puts it into their hearts: which thing hath oft befallen me.

My *Confessor* therefore well weighing it, as likewise he useth to do all other things, was of opinion, that I should go; and so I determined to be gone the second day of the Feast of the *Holy Ghost*. And because we passed through *Madrid*, my Companions and I went to Lodge in a *Monastery* of *Discalced Nuns* of the Order of *S. Francis*, where was a *Lady*, their *Foundress*, called *Dona Leonora de Mascaregnas* (who had been *Governess* to the *King*) a great *Servant of God*; where also I had at other times been Lodged on some occasions, that drew me that way, and she always shewed me great kindness.

This *Lady* told me, she was glad, I came thither so seasonably; for, here was a *Hermit*, that much desired my acquaintance, and it seemed to her, that the life, which he, and his Companions led, was very conformable to our *Rule*. I, having but two *Friers*, thought, if I could get him to take our *Habit of Discalceate*, it would be a great matter; and so I prayed her, to let us talke together. He lived in a Lodging, which this *Lady* had given him, with another Companion, a young man, called *Fr. John de la Misericordia*, a great *Servant of God*, and very simple in matters of the World. Now, when we two came to conferr together, he told me, that he intended to go to *Rome*. But, before I proceed further, I have a mind to relate, what I know of this *Father*, called *Martino de Santo Benedicto*. He was by Nation an *Italian*, a *Doctor*, and one of very great wit, and parts; being entertained in the *Queen of Polonia's Court* for *Steward* of her *House* (having no mind to Marry, and retaining only a *Commendam* in the Order of the *Knights of Malta*) he was by *God* called to a retired life, with an Inspiration to quit all, the better to attend his own Salvation. He had sustained some troubles, and, among others, was accused for a certain Murder, for which they kept him two Years in Prison, where he would not permit either an *Advocate*, or any else to defend his Cause, but committed

committed himself wholly into the hands of *God*, who knew his Innocence. On the contrary, there being witnesses, which affirmed, they were called by him to kill that man, it fell out (almost like the *Elders of Susanna*) that, being each examined apart, where he was, when he called them; one said, that he sate upon a Bed; another said, that he was at a Window: at last they confessed it was a slander, and a lye. And he assured me, it afterward cost him a good Summ, to get them freed without being punished: moreover, that the same party, who had raised all that stir against him, fell into his hands, that he might give a certain testimony in favour of him; and that he did his utmost endeavour herein not to prejudice him.

For these, and other vertues (being a Person so pure, chaste, and abhorring all Converse with Women) questionless he Merited, that our *Lord* should give him light, to know the World, what it was, that he might endeavour to sequester himself from it: whereupon he began to think, what Order he should enter into, and take the Habit of: and examining first one, then another, he found in all Inconveniences for one of his condition, as he told me. He understood, that near *Sevil*, in a *Desert*, called *Tardon*, certain *Hermites* lived together, having for Superior a very Holy man, named *Father Matthew*: each had his *Cell* apart, without saying the *Divine Office*, but they met in an *Oratory* to hear *Mass*; they had no Revenue; and neither asked, nor received, Alms; but maintained themselves with their Labour, and Handy-Work; and every one eat by himself in much poverty. It seemed to me, when I heard of it, a Copy of those our *Holy Fathers*. In this course of life he continued eight Years. But, when the *Holy Council of Trent* sate, which enjoined, that all *Hermites* should be reduced to the *Religious Orders* approved, he was minded to go to *Rome*, to obtain leave from the *See Apostolick*, for himself, and his present Companions to continue as formerly: this designe he had, when I spake with him. I, understanding this his manner of life, shewed him our *Primitive Rule*, and told him, that, without so much trouble, he might observe all that, seeing it was the same, especially that, of living by the labour of our hands, to which he was much inclined; telling me, that the World was undone by their avarice, and that this caused in him a mean esteem of some *Religious* also: and, I being of the same opinion with him herein, we soon agreed even in all; for, I representing to him the reasons, how much he might serve *God* in this our Habit, he told me, he would think on it that night. I already saw him as it were resolved, and began to imagine, this was that, which in Prayer I had understood; namely, that I went for something more, than a *Monastery of Nuns*: I took
extreme

extreme contentment therein, conceiving, that our *Lord* would be greatly served by this mans entring into the *Order*. His *Divine Majesty*, for that he willed it, so moved him that night, that presently the next day he sent for me, being now fully resolved to do, what I had wished him, not a litle wondering, to see himself so suddenly altered, especially by a Woman (as he still tells me sometimes) as if she only had been the cause, and not rather our *Lord*, who can change mens hearts.

Great are *Gods* Judgments; since, this man having spent so many years without knowing what state of Life to take to (for, the course, he then observed, was not Religious, making no Vows, nor having any thing of Obligation, but only living there solitary) his *Divine Majesty* should so instantly change him, and give him light to understand the great Service, he might do him in this state. In fine, our *Lord* was pleased to make use of him, to advance forward that, which was begun; for, he hath promoted it much, it having at present cost him, and being like to cost him much pains, before the *Order* (as far as can be known) be freed of the Contradictions, which as this day the *Primitive Rule* suffers, and labours under. But this *Father* being of eminent Authority, and Parts, as likewise of an excellent life, hath power with many principal Persons, that favour, and protect us.

He told me also, how *Prince Ruy Gomez* had given him in *Passayana* (being the same place, whither I was going) a fair *Hermitage*, and Seat, for Erecting a *Congregation* of *Hermits*, and that he had a mind to Found it of our *Order*, and likewise take the *Habit* thereof. I shewed that I very kindly relented it, and greatly thanked our *Lord* for it; because, though our most *Reverend Father General* had given me two *Licences* for two *Covents*, there was as yet but one Founded. And from thence I sent a message to the two *Fathers*, the former, and present *Provincial*, beseeching them to give me leave for it (because without their approbation it could not be done) and I writ to the *Bishop* of *Sevilla Don Alvaro de Mendoza*, who much assisted us, that he would procure us it. It pleased *God*, that they liked it; conceiving, that, by Erecting a Foundation in a place so remote, no prejudice could come to them. They gave me their consent; and the *Bishop* also writ to me, that the *Licence* was gotten already: whereupon I departed exceedingly satisfied. I found there the *Princess*, and *Prince Ruy Gomez*, who very courteously entertained me; they assigned us a Lodging apart, where we staid longer, than I imagined; because the house, which the *Princess* had allotted us, was very litle, and she had caused a great part of it to be pulled down to the ground, to be New-built,

built, and fitted for conveniency, though not the chief Walls, but several others pieces,

We lived here three Months, wherein we endured many, and great troubles, the *Princess* requiring of me some conditions, which were not good for our *Order*: so I resolved rather to return without Erecting any Foundation, than consent to those demands. But the *Prince Ruy Gomez*, being very resonable, and discreet, with his mildness, which is great, somewhat tempered his Wife; and I also condescended to some things, because I had rather, that the *Covent* of *Friers*, than of *Nuns*, should be Erected; as knowing how much this imported, which afterward appeared. About this time came to *Pastrana* (as they promised me) *Father Mariano*, and his Companion, with the *Hermistes* mentioned; and, a Licence being got, those Personages liked, that the *Hermitage* should be of *Discalced Friers*; so I sent for *Father Antonio de Jesu* (one of the first) who lived at *Manzera*, that he might begin the Founding of this *Covent*. I accomodated, and sewed, their *Habits*, and *Clokes*, working as hard as I could, that there might be no delay. At the same time I had sent for more *Nuns* to the Monastery of *Medina del Campo*; for I brought but two with me. There lived then at *Medina* a *Calceate Carmelite*, called *Fr. Baltazar de Jesu*; who, though somewhat ancient, was an excellent *Preacher*; who, understanding, that that *Covent* was Erected in *Pastrana*, came in the company of the *Nuns*, with a purpose of changing his *Habit*, and becoming *Discalceate*, as he did soon after his arrival; which when he told me, I exceedingly praised *God* for it. He gave the *Habit* to *Father Mariano*, and his Companion for *Lay-Brothers*; because *Father Mariano* desired not to be a *Priest*, but to be admitted as an *Inferior*, and to serve all; neither could I ever dissuade him; though afterward, by command of our *Father General*, he was ordained *Priest*.

Now, these two *Covents* being Founded, and *Father Antonio de Jesu* being come, many good *Novices* were admitted there, of some of whom more shall be said hereafter, who began so in good earnest to serve our *Lord*, as (if he please) some one else may relate, who better than I knows how to do it, for that truly in this case I conceive myself insufficient. As to that, which concerns the *Nuns*, here was Erected a *Monastery* with much likeing of those Honourable Personages, the *Princess* taking great care, till *Prince Ruy Gomez*, died, of endearing, and kindly treating them; for, in her *Widow-hood*, the Devil procured (or perhaps our *Lord* permitted it, for what reason he knows) that, in a sudden passion seizing her upon the death of her Husband, the *Princess* became a *Nun* here, who, for the *Affliction* she had, could not much relish the observances of the

T *Order*,

Order, in particular the claufure there, being not uſed to it : and, by reaſon of the *Decrees* of the *Holy Council* of *Trent*, the *Profeſs* could not grant her that liberty, ſhe deſired : ſo that ſhe took offence at her, and at all, in ſuch ſort, as that, even after her quitting the *Habit*, and living in her own houſe, they ſtill diſgusted her ; and the poor *Nunns* endured ſo much trouble, that I laboured all the ways I could (intreating the *Superiors* herein) that the *Monastery* might be removed hence ; and, another being Founded in *Segovia* (as ſhall be ſhewn anon.) Thither the *Nunns* went, leaving what the *Princeſs* had given them, and taking with them ſome *Siſters*, whom ſhe had commanded to be admitted without Portions. The Beds, and other little goods, that theſe *Siſters* brought, they took alſo away with them, leaving thoſe of the place very ſad ; but I had the greateſt Joy in the world, to ſee them in peace : being ſufficiently informed, that they had given no occaſion of the *Princeſſe's* diſguſt ; nay, while ſhe lived in the *Habit*, ſerved, and honoured her, as before her taking it. But the occaſion was only that, before mentioned ; and the grief, this *Lady* ſuſtained for her Husbands death. A *Servant*, whom ſhe took with her (as was afterward known) cauſed all the trouble. In brief, our *Lord*, who permitted it, muſt needs ſee, that that *Monastery* was not well here ; for, his Judgments are great, and tranſcend all our underſtanding. I ſhould not upon my own head have been ſo bold in this matter, but that it was done with the advice of Learned, and Spiritual Perſons.

CHAP. XXII.

The Foundation of the Monastery of Salamanca.

THEſe two *Foundations* being finiſhed, I returned to the City of *Toledo*, where I ſtaid ſome Months, to purchaſe the Houſe mentioned, and to leave all well ſettled there. Whiſt I purſued this, the Father *Rector* of the *Society of Jeſus* [*Martin Gutierrez*] writ to me from *Salamanca*, certifying me, that one of our *Monasteries* might do good ſervice in that City, alledging for it ſtrong reaſons ; though, becauſe the place was poor, I was ſomewhat unwilling to Erect a Houſe of Poverty here : but, conſidering that *Avila* is ſo too, and yet it never wanteth neceſſaries, nor will *God*, I believe, ever fail him, that ſerves him (things being ſo reaſonably ordered, as they are ; the *Nunns* ſo few, and helping themſelves

selves by working, and the labour of their hands) I determined to Found it. So, passing from *Tolsdo* through *Avila*, I from thence procured a Licence from the *Bishop*, who, then, was *Peter Gonzalez de Mendoza*; he, being by *Father Rector* informed of the Religious Discipline, which they observe in our *Monasteries*, and that it would be a service acceptable to *God*, presently granted it.

Methought, in all *Foundations*, having got once the *Ordinary's* Licence, the *Monastery* was as good as done, every thing else became so easie to me. Whereupon, without losing time, I endeavoured to hire a House, which a Gentlewoman of my acquaintance helped me to, though it was a difficult matter, being not the Season for letting of houses, and some Students dwelling there, who were by there Articles to leave it, when he that was to live in it came. They knew not, who it was for, nor for what use; for I took great care, that nothing should be known, before Possession taken; because I have learnt by Experience, how much the Devil labours to hinder one of these *Monasteries*; although our *Lord* gave him not power to obstruct this *Foundation* in it's beginning, because he would have it Erected; but afterward there were so many troubles, and oppositions which befell it, that this business is not yet quite finished, though some years be already run out since it's Erecting to this present, wherein I write this: and therefore I believe *God* is much served in this *Monastery*, because the Devil cannot endure it.

Having got the Licence, and assured the House, trusting in the mercy of *God*, (for, I had none here to assist me in any thing, though much was requisite for preparing the house) I departed, for the present taking with me only one Companion [*Maria de Sancto Sacramento*] for going more privately, because I thought it best not to carry more *Nums* till full Possession were taken, (for I was sufficiently warned by that which befell me in *Madina del Campo*, where I endured great troubles) because if any disturbance happened, I only should bear it, with my Companion; whom I took with me, because I could not go without one. We came thither, on the *Vigil* of *All-Saints*, having travelled a good part of the Journey, the night before in extreme cold, and lodged in a place inconvenient, I being much indisposed. I mention not in these *Foundations* the great pains, and Sufferings of the Ways; for, it sometimes snowed a whole day together; sometimes I lost my way; otherwhiles had Sickneses, and Fevers; for (*God* be praised) generally I have little health: but I saw plainly, that our *Lord* gave me strength, and courage. For, sometimes I have perceived my self, whilst I persued these *Foundations*, seized with such Pains, and Torments, that I was exceedingly distressed; and methought that

when I was alone in my *Cell*, I was never so ill, without keeping my Bed : whence I turned me to our *Lord*, passionately complaining to his *Majesty*, and expostulating, why he would have me do more, than I was able. But afterward (though with some pain) our *Lord* gave me strength ; and with the fervour, he inspired, and solicitude, that incited me, methought I had forgot my self.

As I remember, I never omitted any *Foundation* for fear of trouble, though I had a great reluctance, and contrariety against the Journeys (long ones especially ;) but, having once begun them, it seemed little ; reflecting, for whose sake it was undertaken ; and considering, that *God* in that house was to be praised, and the *B. Sacrament* to be set up. It is a singular content to me, to see one Church more, when I recount how many the *Lutherans* demolish : I know not what pains (how great soever) is to be feared, for the obtaining to *Christianity* so great a good : for, though few consider, that *Jesus Christ*, true *God*, and true *Man*, is in the most *Holy Sacrament* in divers parts of the World, as truly, as he is in Heaven, yet ought it to be an extraordinary Consolation to us all. For certain, such I many times feel in the Quire, when I see these so pure Souls employed in the praises of *God* ; which I discern also in several other things, as well of their Obedience, as of the Contentment, that I see so strict Claufure, and Retirement affords them. But, who can express the Joy, they feel, when any occasions of Mortification are offered, where our *Lord* bestows greater Grace, and skill on the *Prioreses* to exercise them therein ? In these I see their greater delight : and so it is, that the *Prioreses* are sooner weary of trying them, than they of obeying ; for, their desires herein are endless.

It matters not, though I digress a little from the *Foundation* whereof I began to treat, because there occur some things now to me concerning *Mortifications*, which lest they be forgotten, I will here mention ; and happily, *Daughters*, they will prove useful for the *Prioreses*. For, as there are in *Superioreses* different Vertues, and Gifts, they love to direct their *Nuns* the same way, that themselves go. She that is very mortified thinks, that, whatever she enjoyns, it is easie to tame, and subdue the will to it, as it would be to her, when yet sometimes perhaps it would be difficult, and distastful to her self also. We are to consider very much, that we ought not to impose on others, what would be painful to our selves. Discretion is an excellent, and important thing for governing, and in these cases very necessary, I may say, more than in others, because herein the account is greater, that is to be had of those under our charge, both concerning their Interior, and Exterior. Other *Prioreses*, that
have

have much of the Spirit, would place all in making Prayer, Mental, and Vocal; in fine, our Lord guides Souls different ways; and the *Priores* ought to consider, that they are not set in that office, to chuse them a path to their mind, but to lead their Subjects in the way of their *Rule* and *Constitutions*, though they force themselves to this, and would fain do otherwise.

I was once in one of our *Monasteries* with a *Priores*, that was a great lover of Penance, and led all this way. There it happened, that at one and the same time, the whole *Cobent* gave themselves a Discipline of all the Seven *Penitential Psalms*, with the *Collects*, and *Prayers* belonging thereto, and the like. The same happens, if the *Priores* be much absorpt, and suspended in Prayer; for (though it be not at the usual hour of Prayer, but after *Matins*) she will detain all the *Community* there, when it would be much better, the *Nuns* should go to sleep. If she love *Mortifications*, she placeth all in a desire of suffering; and these poor Flocks of the *B. Virgin* are silent, like so many Lambs: which occasions in me great Devotion, and Confusion, and sometimes a strong temptation, and jealousy, concerning it; for, the *Sisters* being wholly absorpt in God, observe it not; but I am afraid for their health; and wish, they kept the *Rule*, wherein is enough to do, and what is more should be enjoined with all sweetness: especially this concerning Mortification is very important. For the love of our Lord, let the *Superiores* be careful herein; for, in these things, discretion is very requisite, and the knowing each ones Talent: wherein, if they proceed not with caution, in stead of helping, they will hurt, and disquiet them. They are to consider, that such Mortification is not necessary, for the Souls gaining of liberty, and high perfection; is this done in a short time: but let the *Priores* go by little and little helping every one according to the Talent of understanding, and Spirit, that God gives them. Perhaps they will think, that, for this, there needs no great understanding; but they are mistaken: for there will be some, who, before they come to understand what *Perfection* is (and even the Spirit of our *Rule*) pass much time (and happily afterward these prove the holier persons) who do not know, when it is good to excuse themselves, when not; and other petty matters; which, possibly, if well understood, they will do with ease, and they do not come fully to understand them; nay, which is worse, it seems not to them, that they are things of perfection.

In one of these *Monasteries* is a person one of the most eminent Servants of God in that place, and, as far as I can conjecture; of much Spirit, exceedingly favoured by our Lord, of much Penance, and Humility; and

yet she doth not thoroughly understand some things in our *Constitutions*. The accusing of faults, in the *Chapter*, to her seems but little Charity; and, she saith, she apprehends not, why she should discover any thing touching her *Sisters*, or note their defects; for, so she might tell something of a *Sister*, that is a great Servant of God; yet in other things the same person is seen to excell those of deep understanding. But the *Priores* must not think to know Souls presently; let her leave that to God, for only he can do that: and let her endeavour to conduct each one that way, his *Majesty* leads her; provided, that she fail not in *Obedience*, and in the essentials of the *Rule*, and *Constitutions*. That *Virgin* of the *Eleven Thousand*, which hid her self, was not the less *Saint*, and *Martyr*, nay peradventure suffered more, than the rest, in coming afterward single to offer her self to Martyrdoime.

So that, returning to *Mortification*; The *Priores* haply may enjoin a *Nun* something for mortifying her (which, though it be in it self inconsiderable, yet is burdensome to her) and, albeit she do it, yet she remains so disquieted, and tempted, that it had been better, not to have enjoined her it; as quickly may be perceived. Let the *Priores* therefore take heed, not to attempt to make her perfect by strength of arms (as they say:) but let her disguise the matter, and go on by little and little, till our Lord work in her: to the end that, what is done to further her (for perhaps, without this particular Perfection, she may be a very good *Nun*) be not a means of disturbing her, and of keeping her Spirit sad, and afflicted, which is a terrible thing: and, possibly, it may fall out, that, by seeing the rest bare such a thing well, by degrees she also will do the same, with them, as hath been often seen; and, if not, without this vertue she may be saved. For, I know one of these, who hath lived all her life very virtuously, and for many Years divers ways well served our Lord; and she hath some Imperfections, and Sentiments (many times) which she cannot conquer; and she complains of them to me, and understands them well. I conceive, God permits her to fall into these defects without sin, (which, they are exempt from) that she may humble her self, and see that she is not absolutely perfect. So that, there will be some, who will endure great Mortifications, and the greater the things enjoyed them are, the more delightful are they; because our Lord hath already infused strength into their Souls, to submit their Wills: and others will not be able, or not know how, to bear small ones: and here it will be, as if we should load two Bushels of Corn on the Shoulders of a Child, who not only cannot carry them, but will fall to the ground therewith, and be spoiled. Wherefore, my *Daughters* (I mean the *Priores*) pardon me; for, the things, I have

have observed in some; have made me the longer, and earnest here-
in.

Another thing, I would caution (and that too very important) is; that ye command nothing, though for trial of Obedience, which done, may prove a Sin, even Venial; for, I have known some, that would have been Mortal, had they been effected: Where, though the subjects may possibly, for their Innocence, and simplicity be saved, yet not therefore the *Priores*. For, these other being on the one side not instructed by any, that there are certain things, which they may not so suddenly put in execution; and, on the other, hearing, and reading the extraordinary things, done by the Saints of the *Desert*, all seems well done, that is enjoyed them, at least, for their doing thereof.

Inferiors are likewise to know, that that, which would be a Mortal Sin, if not enjoyed, they may no more do it, being enjoyed; provided, it be not omitting *Mas*, or the *Church-Fasts*, and the like; because the *Priores* may have good grounds for enjoying these; and they in obeying would be excused; as, for example, in case of Sickness. But, some other things, as to throw ones self into a Well, and the like, would be Errours, and Sottishness; because none ought to expect God should do Miracles here, as he did with the Saints. There are things enough, wherein to exercise perfect Obedience; all, that is exempt from such danger [of Venial, or Mortal Sin] I commend. So, a *Sister* in *Malagon* asked leave to Discipline her self; the *Priores*, because others would have intreated to have done the same, bid her, *Be gone, and let me alone*: but, she importuning her, she replies, *Go, walk; trouble not my head*: The *Nun* in great simplicity went, and walked some hours in a certain place; till, spied casually by another *Sister*, who asked her, why she walked so? or the like: she answered, she was commanded it. Mean-while, it Rung to *Matins*; and, the *Priores* asked afterward, why that *Sister* was absent, the other, that saw her, informed her of what passed. So that, it is necessary, as else-where I have said, the *Priores* should be careful in considering how they proceed with some Souls, which they already know to be so very obedient. Another went to shew the *Priores* a certain very great Worm, bidding her, look what a fair one it was: the *Priores*, jesting, bid her, dress it, and eat it: she went and fried it well: the Cook asked her, why she fried it? She answered, to eat it; and so she had, but that she was hindered: and, the *Priores* not heeding; it might have done her much hurt. Notwithstanding all this, in this point of Obedience, I am content, they do something more than ordinary, because I have a particular devotion to this

This Vertue: whence I have endeavoured, what I could, that the *Sisters* might attain it; but, little had this availed me, had not our *Lord*, of his mercy, given them the grace, to be all of them generally affected, and inclined hereto. His *Divine Majesty* grant, it may increase in them more and more.

CHAP. XXIII.

She proceeds in the Foundation of the Monastery of S. Joseph in the City of Salamanca.

I Have digressed very much: for, when any thing presents it self to me, which our *Lord* would have me by experience to understand, it troubles me not to mention it: it may be, that what I thus think of, may be good, and profitable. Consult always Learned persons, my *Daughters*; for so ye will find the way to *Perfection* with discretion, and Truth. Hereof the *Prioresse*s have great need, if they would discharge their Office well, and must confesse to Persons Learned, otherwise they will commit gross ever-sights, thinking it Sanctity: So likewise should they procure, that their *Nuns* confesse to men of Learning.

We came then (as I said) to *Salamanca* the *Vigil of All-Saints*, the year afore mentioned, about Noon. Presently at my Lodging I endeavoured to hearken out a man of that City, to whom I had written, and recommended the getting me the House cleared, called *Nicolas Gutierrez*, a great Servant of *God*, who by his good Life had obtained of the *Divine Majesty* a wonderful peace, and contentment in the many troubles, which he suffered, and after having lived in great prosperity grew very poor, though still as chearful, as when he was rich. This good man took much pains about this *Foundation*, with great devotion, and hearty affection. When he came, he told me, the House was not empty, because he was not able to conclude with, the *Students* so, as to be gone. I told him, how much it concerned, they should surrender it to us speedily, before it were noised, that I was come to Town; for, I ever feared the intervening of some Impediment. He pursued it so close, that that very Evening they quitted it; so, about Night we went thither. This was the first *House*, that I Founded, without placing the *B. Sacrament* therein; conceiving, that possession was not taken, when it was not set up; but I understood

understood, that this was not necessary, which was a great Consolation to me, having not time to make ready the *Church*: for, the *Students* little regarding Cleanliness, and Neatness, left the House in such a case, as cost no small trouble that Night to cleane it.

The next day betimes in the Morning was said the first *Mass*; and I procured, that some more *Nuns* should be sent for, which were to come from *Medina del Campo*. I and my Companion staid there alone on *All-Saints* Night. I tell you, *Sisters*, when I remember the fear, of my Companion, which was *Maria de Sacramento*, a *Nunn* elder than I, and a great Servant of God, I have a good mind to laugh. The House was very large, and confused, with many void spaces, and vacuities between the Roof of the House, and of the Chambers; and the *Scholars* could not be put out of her mind; for, she thought, because they were so unwilling to leave the house, some of them might be hid in it; which they might have been very conveniently, not wanting a fit place. We shut our selves up in a Room, where there was Straw (which was the first kind of Furniture I provided, when I Founded Monasteries; for, having this, I reckoned I had Beds) and that Night the *Fathers* of the *Society of Jesus* lent us two Coverlets. The next day some *Nunns*, that lived near us (whom we thought thereupon to have been displeased) lent us Coverlets, and other Furniture for our Companions, that were to come, and sent us Alms; they were called the *Nuns* of *S. Isabella*; and, all the time, we staid in the House, they shewed us great kindness. When my Companion saw her self inclosed in that room, she seemed somewhat better satisfied concerning the *Schollars*; yet she did nothing but look, one while on this side, another while on that, with great fear: the Devil certainly endeavouring to represent to her apprehensions of danger, to disquiet me; for, by reason of Sickness, and a Weakness at my Heart, which I feel, a small matter serves thereto. I asked her, what she looked at so, since none could come thither? She answered, *I am thinking, if I should now dye here, what would your Reverence do alone?* Indeed, if such a thing should have happened, it would have seemed to me a hard case. So she made me stand musing a while hereupon, and likewise a little affraid; for, dead bodies, though I feared them not, always cause a pain at my heart, even when I am not present there. And, the general Ringing of Bells then furthering it, for (as I said) it was the Night before *All-Souls* Day, the Devil took a fit occasion to make us lose our thoughts in Trifles, and Fopperies: when he perceives, that we have no fear of him, he finds out other devices. So, I answered her, *Sister, when this happens, then I will consider, what I am to do: at present let me*

Sleep. So, having had two bad Nights, Sleep soon expelled our fears. Next day came other *Nuns*, whereupon our fears utterly vanished.

The *Monastery* continued in that House some three Years (I am not sure, whether it were not four, because I remember it not justly) and I after some time was commanded to return to the *Monastery* of the *Incarnation* of *Avila*: for, by my good will, I would never have left any *Monastery*, till the *Nuns* were provided of a House of their own; well accommodated, and with *Clausure*, as hitherto I have done. For, herein *God* hath favoured me greatly, that in Labours I delighted to be the first, and procured every thing, that conducted to their quiet, and settlement, even to very small matters, as if all my life were to be spent in that *Monastery*: and so I rejoyced exceedingly, when they were well accommodated. I was extremely troubled at what the *Sisters* endured here, not that they wanted maintenance (for, this I provided from the place, where I lived, though the *Monastery* was very far distant, and out of the way for procuring of Alms) but, because the House was unhealthy, by reason of the great moisture, and cold there; and, being so very large, it could not be remedied; and, which was worse, they had not the *Blessed Sacrament*; which, to Women of so strict *Clausure*, and Solitude, was a great affliction. They did not much apprehend them; but endured all with a delight, they took, to praise our Lord for it: some of them told me, they counted it an Imperfection in them to desire another House, since they were very well contented here, had they but had the *B. Sacrament*.

Afterward, the Superior [*Peter Fernandez Commissary Apostolical* for visiting the *Order* of the *Carmelites*] seeing their perfection, and the misery, they endured, moved with Compassion, commended me to return thither, from the *Incarnation*. They had already agreed with a Gentleman of the City, [*Peter Bandinus*] to furnish them with an house; but it was so incommodious, that, to make it fit to dwell in, and to shape it to the Form of a *Monastery*, would cost above two thousand Crowns. It was the house of a *Majordasco*; and he agreed with us to let us go to it, though the grant were not then obtained of the *King*; promising, he would get it, and that in the mean time we might repair it, and raise the Walls. I desired to go, and see it, that I might know how to order what was to be done; for, Experience had made me skilful in such things. So I got Father *Julian d' Avila* to accompany me, who was content to go with me in these Foundations. We went away in *August*, and, making all the hast possible, were detained there till *Michaelmas*, when usually they

they let houses : and, for all this excessive pains taken, it wanted still much of being made commodious ; but, we having not engaged for the Rent of the Year ensuing, for the house where we lived, it was already let to another, who earnestly pressed us to be gone. The Church was almost finished, and ready ; the Gentleman that sold us the house was absent, and some that wished us well told us, we did ill to go thither so soon : but, where there is necessity, Advice is hardly taken, unless this be remedied.

We went to this House on *S. Michaels Eve*, a little before day ; and already it was divulged, that on *S. Michaels* day the *B. Sacrament* was to be set up, and a Sermon to be there. It pleased God, that that very day we went, toward Evening it rained so, that it was a great trouble to us to remove those things, we needed, to another House. The Chapel of the Church, which was new built, was so ill Tiled, that it rained almost every where. I tell you, Daughters, that that day I found my self very imperfect ; for, the former report being spread abroad, I knew not what to do, but lament ; and turning me to our Lord, as it were bemoaning my self to him, I desired, *That either he would not command me to undertake such employments, or afford some remedy in this necessity.* The good man *Nicholas Gutierrez* with his wonted Chearfulness, as though it were nothing, wished me with great Calmness, not to torment my self ; for, God would remedy all : and so he did ; for on *S. Michaels* day in the Morning, when the people came, it began to be fair, which caused in me great devotion ; and I perceived, how much better that blessed man had done, by trusting in our Lord ; than I, by vexing my self.

There was a great concourse of people, and excellent Musick, and the *B. Sacrament* very solemnly set up ; and, the house standing in a good place, the Monastery thereupon began to be more noted, and people had more devotion to it : in particular the Countess of Mount-Royal. *Donna Maria Pimentel*, and another Lady the Governour of the Towns Wife, named *Donna Mariana* assisted us. Presently next day, to allay our joy for having the *B. Sacrament*, came the Gentleman, that owed the house, so incensed, that I knew not how to deal with him ; and the Devil, so bestirred him in it, that he was satisfied with reason ; for, we had performed all, that was agreed on ; and the telling him so prevailed nothing ; though some persons interceding somewhat pacified him, but afterward he returned to his former fury, and changed his mind ; so that now I was resolved to quit the house. But neither was he content with this, nor with any thing else, but that the price thereof should be pre-

sently paid him. His Wife, whose indeed the House was, desired to sell it, to raise portions for two Daughters; and, upon this ground, a Licence was requested from the King, and the Money [till that procured] already deposited in the hands of one, whom he chose. The business is; that, though it be above three Years since, the purchase is not yet concluded; nor do I know, whether the *Monastery* will continue here (I mean in this house) for, to this end I have related it, or what will be the Issue, or conclusion of this business. This I know sufficiently, that in no other *Monastery*, of all, that our Lord hath Founded of this first *Rule*, the *Nuns* have undergone so great troubles; but they, that are there, through Gods mercy are so good, that they endure all with cheerfulness. His *Divine Majesty* grant, they may proceed from good to better; for, to have, or not have, a good house, imports little: rather it is a delight to us, to see our selves in a house, out of which we may be suddenly ejected; remembring, that the *Lord* of the World had none. The same, of not having, nor living in a house of our own, hath befallen us several times, as in these *Foundations* is seen: and it is true, that I never saw a *Nun* of ours troubled at it. His *Divine Majesty* grant, that we fail not of enjoying the Mansions eternal, through his Infinite goodness, and mercy.

CHAP. XXIV.

Of the Foundation of the Monastery of Alva.

IT was not full two Months after I hired the house at *Salamanca*, when on *All-Saints* day I was importuned in behalf of the *Auditor* of the *Duke of Alva*, and his Wife, to Erect a *Monastery*, and *Convent* in that Place. I had no great Inclination, because this being a small Town, it must have Rent; and my desire was, that none of our *Monasteries* should have so. It hapned, that Father *Dominicus Bannez*, who was my *Confessor*, and of whom I spake in the beginning of the *Foundations*, was then at *Salamanca*, and chid me, saying, that the *Council of Trent* granting leave to admit revenue, it were not well, for this, to omit the *Founding* of a *Monastery*; that I, understood not the business; for, this hindred not the *Nuns*'s professing Poverty, and high Perfection.

Before I proceed to other things, I will declare, who Founded this House.

Houſe, and how our Lord inſpired her to Found it. The *Foundreſs* of the *Monastery* of our *Lady* of the *Annunciation* at *Alva de Tormes* was *Tereſa de Layz*, the Daughter of a Father, and Mother both Noble, Honourable, and of ancient Extraction: their Wealth not bearing proportion to the greatneſs of their Houſe, they dwelt in a Town called *Tordiglios*, diſtant from *Alva* above mentioned ſix Miles. Great pity, certainly! that the things of this World ſhould be liable to ſo great vanity, as that men had rather ſuffer ſolitude and the want, endured in thoſe petty Villages, both of teaching, and many things beſides, which are the proper means of enlightening Souls, than recede a jot from their puntilios of Honour, as they term it, which carries with it ſuch a miſery. Now, her Father and Mother having four Daughters, when *Tereſa de Layz* was born, they were exceedingly troubled thereat, ſeeing this Child proved a Daughter too. A thing indeed to be lamented; that men, not knowing what is beſt for them (as not fully underſtanding *Gods* Judgments, nor conſidering the great advantages, that may come by Daughters, the great miſchiefs by Sons) ſhould ſeem unwilling to leave it to him, who underſtands, and creates all; but torment, and kill themſelves for that, which they ſhould extreamly rejoyce at; and, like people, whoſe Faith is a ſleep, advance not forward with conſideration, nor remember, that it is *God*, who diſpoſeth, and ordereth this matter; neither do leave all in his hands; and, being already ſo blind, as not to do this, it is groſs Ignorance beſides, not to diſcern, how little ſuch vexing avails them. Good *God*! how far differently ſhall we underſtand theſe our preſent Ignorances in the day of Judgment, when the truth of all theſe things ſhall be known, and how many Fathers, and Mothers ſhall ſee themſelves thrown down to Hell, by having Sons; and how many likewiſe ſhall ſee themſelves, by means of their Daughters, exalted to Heaven!

Returning now to what I was ſaying; to this paſs things came; that, little valuing the life of the Infant, being but three days old, they left her alone, not regarding from Morning to Evening, nor heeded by any. Herein they had done well; that they had gotten a *Prieſt* to Baptize her preſently after ſhe was born: but, when evening came, a certain Woman, that took ſome care of her, and knew what had paſſed, ran to look if ſhe were dead, and with her ſome others, who came to viſit the Mother, and afterward witneſſed what I ſhall now relate. The Nurſe took the Child in her arms, and bemoaning it ſaid to her, *What, my pretty Babe, art thou not a Chriſtian?* As it were complaining of the cruelty, the Parents had ſhown to it. The Child liſt up it's head, and answered, *Yes, that I*

am : And spake no more till the time, that other Children begin to speak. All, that heard it, were astonish'd ; and from that time the Mother began to love it, and take great care of, and to affect it ; so that she often said, she wish'd to live, till she saw, how God would dispose of that Child : whom she educated very well, and instructed in all kind of Vertue.

The time for Marrying her being come, she was unwilling to enter upon that state : but understanding, that *Francis Velasquez* was a Sutor to her (who likewise, as her Consort, is *Co-Founder* of this House) she presently resolv'd to accept him for her Husband, if her Parents motion'd it to her, without having ever seen him before in her life. But our Lord saw it fit so, for effecting this good work, which both of them have done for the serving his *Divine Majesty*. For, besides his being rich, and vertuous, he so loves his Wife, that in every thing he pleaseth her, and justly ; for, our Lord hath given him in her, all, that can, or should be desired in a married Woman ; since that, together with the great care, and forecass, she takes for her family, she is very chaste and vertuous ; in such wise, that, her Husband having brought her to *Alva*, where he was born, and it happening, that the *Duke's* Officers had assign'd a Lodging in her house to a young *Gentleman* ; she took great offence thereat, and began to retire her self, avoiding all converse, and society with those Persons. But the Devil (in regard she was yong, and very beautiful) that she might not be, or not be esteem'd by others, so vertuous, and honest, began to suggest lewd purposes to her yong Guest ; that, had she not been so very circumspect, and chaste, as indeed she was, there might have followed some scandal, and disorder. Whereupon she, perceiving it, without telling her Husband any thing hereof, earnestly request'd him, to remove her from that place ; which he soon did, carrying her to *Salamanca*, where they lived very contented, and rich, *Francis Velasquez* being possess'd of a beneficial, and honourable Employment there ; by reason of which all studied to please him, and courted him much. Only it griev'd them, that our Lord gave them no Son ; and, that he would bestow one on them, great were the Devotions, and Prayers, she made ; nor did she ever request any thing else, but that our Lord would grant her Issue ; that, when she died, might praise his *Divine Majesty* ; it seeming to her a hard case, that her Family should cease in her ; and, after her life ended, there should be none to praise God in her name : and she told me, that she never had any other end in desiring them. And she is to be credited, because she is a Woman of great veracity, and so good a Christian, and Vertuous, that she many times incites me to praise God in beholding
his

his works, and a Soul so desirous of continually pleasing him, and who never ceaseth to spend her time in good things.

So, passing many Years with this desire, recommend her self to the Glorious *Apostle*, *S. Andrew*, who (they told her) was a good Advocate for obtaining what she desired in this particular: after many Prayers made, as she lay in her Bed one Night, she heard a voyce, that bid her, *Do not desire Children; for, you will condemn your self for it.* She was much amazed, and affrighted at these words; but did not thereupon leave wishing them; conceiving, that her end being so very good, why should she condemn her self for it? And so she continued still requesting of our Lord this Blessing, praying for it with particular Devotions to *S. Andrew*. Being one time in this longing desire (whether awake, or asleep, she is not sure; but, be it, as it may, she understood, by the event, the vision was good) she thought, she was in a House, where, in a Court under a Gallery was a Well, and on the side of it a Meadow, full of white flowers, so exceeding beautiful, as she never saw the like, nor was able to express. Near the Well appeared *S. Andrew* in a very beautiful, and venerable Form, who said to her: *These are Othergates Children, than those, you desire.* She was unwilling, the consolation, she took therein, should ever have ended, yet it lasted but a while. She understood plainly, that it was *S. Andrew*, without any ones telling her; and that it was the will of God, a *Monastery* should be built there, whereby is evident, that the *Vision* was as well Intellectual, as Imaginary; and that there can be no mistake, nor Illusions of the Devil therein.

First, there was no mistake, since it produced a good effect; for, from that instant she never more desired Children; but it remained so imprinted on her heart, that that was Gods will, that she no more prayed for, nor wished, Children; and so began to consider, what course she should take to execute the will of God. And, that it was no Illusion of the Devil, is manifest likewise, by the effect, that followed thereon; since that, which comes from him, can produce no good, such, as this; that already a *Monastery* is Founded, where God is so well served: besides that this hapned above six Years before the *Monastery* was Erected; whereas the Devil cannot know things to come. Being therefore much strook with this *Vision*, she spake to her Husband, that, since it pleased God to give them no Children, they should with their Wealth build a *Monastery*, for *Nuns*. He, being so very good, and loving her so dearly liked it well, and they began to deliberate, where it should be: she had a mind to the place where she was born, but her Husband alleged many

many

many reasonable, and just Impediments, whereby she was convinced, it would not do well there. Whilst this was in agitation, the *Duchess of Alva* sent to speak with *Francis Velasquez*; and, when he came, she wished him to return to *Alva*, and dwell there, for the managing an Office, and Employment, which she bestowed on him in her Court, and he accepted, though less beneficial, than that, he had in *Salamanca*. His Wife, when she heard it, was much troubled at it; for (as was said) she abhorred the place; but, being assured, that she should have no more Lodgers put upon her, was somewhat pacified, yet sorry notwithstanding, as chusing rather to live at *Salamanca*.

Francis soon got a house, and sent for his Wife; who came much discontented, and more, when she saw the house; for, it had but little store of Lodging, though a far, and large Seat; so that she was greatly disquieted all that night. The next Morning, when she came into the Court, she saw at the side of it a Well, and straight called to mind, that it was just the same, with every thing else, neither more, nor less, which she saw, when *S. Andrew* appeared to her; she saw, I say, the place, not the *Saint*, nor the Meadow, nor the Flowers; though she both had and still hath them imprinted in her Imagination. As soon as she saw it, she was troubled, and purposed to build a *Monastery* there, and from that time was very well contented to live at *Alva*, and resolved not to remove thence: Whereupon, they began to buy some houses adjoining, till they had room enough to do what they had a mind. She was very solicitous in thinking, what *Order* to have it of; for she desired the *Nuns* should be few, and very strict: when, communicating her intention to two *Religious* men of several *Orders*, very Vertuous, and Learned, they both told her, it would be better to undertake some other pious Work; for, *Nuns* for the most part lived discontented, and divers other things they alledged, all extravagant: because the Devil, disliking it, sought to hinder, and disturb this business of the *Monastery*, by setting a fair gloss on the reasons, that these *Religious* men produced; and they, so earnestly perswading that it was not convenient, and the Devil, who interposed himself, busie to disturb her, made her afraid, troubled, and in conclusion to change her mind, resolving not to do it; and so she told her Husband; it seeming to them, that, seeing such persons said, it was not good, and their Intention was to do something acceptable to God, they might safely desist from their first designe. So they agreed to give for a Wife to her Nephew, her Sisters Son, one whom she dearly loved, a Niece of her Husbands; and so bestowing on these the greatest part of their estate, with the rest to provid the best they could for their own Souls:

souls: this her *Nephew* being very ivertuous, and very young. In this resolution they both continued very firm, constant; and fully satisfied. But, our Lord having otherwise appointed, this their agreement availed litle; for, scarce a fortnight was passed after this accord, when such a violent fever seized the young man, that in very few daies our Lord took him to himself. She was extreame sad thereat, and terrified, imputing the cause of his death to that determination, she made, of omitting that, which God would have had done, for the enriching of a *Nephew*: remembring what befell the Prophet *Jonas*, for not obeying God; so, it seemed, God had punished her, taking from her that *Nephew*, she so tenderly loved. From that day forward she resolved in good earnest, not to desist, for any thing, from pursuing this *Foundation*. The same resolution made her husband, though how to put it in execution they knew not: for, it seems God infused then into her mind that, which is now effected; but they, to whom shee related, and described, how she would have the *Monastery* to be, laughed at her; conceiving, she would never get those things, she desired: he that most discouraged her was a *Franciscan* Father, her *Confessor*, a learned, and eminent person, who afflicted her much.

About that time it fell out, that this *Religious* man went to some place, where he had notice of these *Monasteries* of our Lady of Mount *Carmell*, which were then sounding: he informing himself well concerning them, at his return told her, he had now discovered, how she might erect a *Monastery* after that fashion, she had mentioned, and desired; recounting to her what had passed, and wishing her to treat the businesse with me; as she did. There hapned a great deal of trouble in according; for, I have always laboured, that the *Monasteries* by me founded with rent should have competent maintenance, that the *Nuns* might not be necessitated to run to their kindred, nor to any else: but that all necessities for Diet, and Cloathes should be provided them, and given them by the *Monastery*; and that the sick, and infirm should be well looked to, and governed; for, from their want of necessities, grow many inconveniences. And to the erecting many *Monasteries* in poverty, without revenue, I never wanted courage, and confidence with assurance, that God will never fail them; whereas, to erect them with revenue, (and that but small) every thing failes me; and therefore I hold it better, not to found them. At length they yielded to reason, assigning a competent revenue for the number appointed: and, which I esteemed highly of, they quitted their own house, to bestow it on us, and went to another very inconvenient. The *B. Sacrament* was set

up, and the *Foundation* finished the day of *St. Pauls Conversion*, in the year 1571: to the honour, and glory of *God*; where in my opinion, his *Divine Majesty* is greatly served. He vouchsafe to advance it more, and more.

I had begun to declare some particulars of certain *Sisters* of these *Monasteries*, conceiving, that, when these came to be read, those now in being, whereof I make mention, would not be living; and that those who come after may be encouraged to carry on so good beginnings; but afterward, methought there would not want some, to relate them better, and more particularly; and without servile fear, I have; imagining, that they will judge me a party; and therefore I have omitted divers things, which he, that hath seen, and known, cannot chuse, but think to be miraculous, because they are supernatural: But of these I had no mind to relate any; nor yet of those, which it is apparent, our *Lord* hath done upon their prayers. In reckoning the years, wherein the *Foundations* were made, I suspect some mistake, though I have used all possible diligence therein; for, as I remember them (which imports not much, because this may be corrected afterward) I mention them, according to my best observance; and, if there be any error, the difference will be but small.

CHAP. XXV.

Of the Foundation of the Monastery of Segovia.

I Have already declared, how, after founding the *Monastery* of *Salamanca*, and that of *Alva*; and before that of *Salamanca*, had any house of their own, I was commanded by Father *Fr. Peter Fernandez*, at that time *Commissary Apostolick*, to go for three yeares to the *Monastery* of the *Incarnation* at *Avila*; and how (perceiving the necessity of the *Monastery* at *Salamanca*;) he enjoined me to return thither, that, a house of their own being bought for them, the *Nuns* might remove into it. Being there one day in prayer, our *Lord* bade me go found a house at *Segovia*. Methought it was impossible; because I might not go from hence without a command and I knew, that Father *Fr. Peter Fernandez Commissary Apostolick*, had no mind I should find any more: I saw likewise, that, the three yeares, I was to spend in governing that of the *Incarnation*, being not yet expired, he had reason for not granting me this Licence. Being solicitous herein, our *Lord* bade me

me ask his licence; for, he would give it me. He was then at *Salamanca*, and I writ to him, that since he knew, I was under a command from our *Father General*, that when ever an opportunity presented it self, for founding in any place, I should not let it slip; and that now at *Segovia* a fit occasion offered it self, the *City* and the *Bishop* having consented to the erecting one of these *Monasteries*; if his *Reverence* pleased to command it, I would found it; which I signified to him, for discharging my conscience, and should rest very well contented, and satisfied with what ever he should enjoin (I think these were the words, somewhat more or less) and that I conceived, it would be a service to *Almighty God*. It plainly appeared, that it was our *Lords* pleasure, because he presently answered me, that I should go about it; and sent me a licence; at which I much wondred, considering what I had formerly known by him in the like case. From *Salamanca* I procured a house to be hired; for I had learnt by the *Foundations of Toledo*, and *Valladolid*, that it was better to look out a house of their own for them after possession was taken, for many reasons. The chief, because I had not as yet a farthing to purchase one; and, after possession already taken, our Lord soon provided us; and so I had also time to choose a more convenient seat. There lived here a *Lady*, a Widow, who had been wife to a *Majorasco*, her name was *Donna Anna de Ximena*: she came once to see mee at *Avila*, and was a great servant of God, and her vocation had always been to become a *Nun*: so, in the erecting of this *Monastery*, she was admitted with a Daughter of hers, one of a very good life: and, for the troubles she had suffered, both Wife, and Widow, our Lord gave her a double content in seeing her selfe now entred into Religion. They had always been, both Mother and Daughter, persons very retired, and eminent Servants of God.

This good *Lady* hired a House, and furnished us with all that, she knew we needed, both for the *Church*, and our selves: this I sufficiently experienced, for I had little trouble herein. But, that there might be no *Foundation* without some affliction, besides that I went thither with a strong feaver, and no stomack, with severall inward maladies of aridity, and strange darknesse in my soul, as likewise diverse sorts of corporal distempers; for the violence of these had held me three months; and, for that half year, that I staid there, I was continually sick; this also hapned, which I shall now relate. I had leave of the *Bishop* [*Vidius de Covarravias*] and the *City*, to sound, but would not enter in save privately by night, on the *Vigil of S. Joseph*, and the next day, being that *Saint's* Festivall, we set up the *B. Sacrament*. It was a pretty while since that

I had this leave; but, living in the *Monastery* of the *Incarnation*, and having another Superior besides our most Reverend Father *Generall*, [*Peter Fernandez*] I could not found [without his licence also]. I had likewise the *Bishop's* leave (resident there when the City requested it of him) only by word of mouth, which he gave to a Gentleman called *Andrew de Ximena*, who procured it for us, not troubling himself to get it in writing; nor did I think it necessary; but I was deceived: for, his *Vicar*, who was not acquainted therewith, understanding, that a *Monastery* was made there, came straight that very morning, exceeding angry, and forbade *Mas* to be said any more, and would have imprisoned him that said it, who was a *Discalced Frier*, Father *John della Croce*, who came with Father *Julian a' Avila*, and another Servant of God, that likewise accompanied me, named *Antonio Gaitano*. This was a Gentleman of *Alva*, whom our Lord had called, having been many years immersed in secular affairs, which he afterward so trampled underfoot; and despised, that he minded nothing but how to serve God best. Because in the *Foundations* that follow, mention will be made of him, he having greatly assisted me, and laboured much, I have only spoken at present, who he his; for, should I recount his vertues, I should not end so soon. The vertue that made most to our purpose was his being so extremely mortified, that there was never a Servitor of all that came with us, that took so much pains, where need was, as he. . He is a man of much prayer, and our Lord hath done him so great favour, that all that which to others seems difficult, and causeth regret; delights him, and to him is easy: so is all the pains taken in these *Foundations*; for it appears evidently, that God selected both him, and Father *Julian de Avila* for this Purpose; though Father *Julian* began before, at the very first *Monastery*. I believe, that, for so good company's sake, our Lord made every thing prosper with me. Their discourse in travelling was always about divine matters, to instruct them, that accompanied, or met, us: so that, on all occasions, they served his *Divine Majesty*.

It is fit, my *Daughters*, that, when ye read these *Foundations*, ye understand, how much we are obliged to them, that (they having without any private interest taken so much pains for the good, you enjoy, of being in these *Monasteries*) ye may recommend them to God, and they may reap some benefit from your prayers: for, certainly, if ye considered well the tedious nights, and days, they endured, and their pains in travelling, you would do it very willingly.

The *Vicar* would not go from our Church without Leaving an
Officer

Officer at the gate; I know not to what end: it served to frighten a little those, that were by. For, nothing troubled me, that hapned after taking possession: all my fears were before. I sent to call certain persons, akin to one of my companions, whom I had brought, being of the best rank, in that place, that they might speak to the *Vicar*, and acquaint him, that I had the *Bishops* leave. He knew it very well, as he afterward acknowledged; but he would have had us given him an account thereof; and I conceive that so it had been worse. In conclusion, they made this agreement with him, that he should permit the *Monastery*, but that the *B. Sacrament* should not be kept there. Which at present troubled us not much; and thus we continued some Months, till a House was bought, and with it severall suits: we had had Long debate with the *Franciscan Fathers* about a House adjoining that was purchased; and for this other, with those *de la Merced*, and with the *Chapter*, who had a rent upon it. O *Jesus*, what a vexation it is, to contest with varying judgments! When it seemed quite ended, it began anew; because the giving them what they asked, sufficed not; for presently sprung up some other obstacle; which in the relating seems nothing, but, in the enduring it, was a great matter. A *Nephew* of the *Bishops* did all he could for us, being *Prior*, and *Canon* of that *Church*; and also *Herrera a Licentiate*, a great *Servant of God*. At last a conclusion was made with the *Chapter*, by giving them a good sum of Money: we continued in suit with the *Fathers de la Merced*, so that, in going to the new house, we were to pass very privately: when they saw us there (for we went a day, or two before *Michaelmas*) they were content to compound with us for money. The greatest affliction, that these intrigues put me to, was, that I wanted not above Seven, or Eight days of finishing the three yeares of my office of *Priores* in the *Incarnation*, and this time expired, was necessarily to be there. Our Lord was pleased, that all things were composed so well, that no difference remained; and two or three days after I went to the *Incarnation*. His most holy Name be for ever blessed, who hath continually done me so great favours: and let all his Creatures praise him. Amen.

CHAP. XXVL

Of the Foundation of the Monastery in Veas.

WHEN (as I said) I was commanded to go from the *Incarnation* to *Salamanca*, being there then, a Messenger came on purpose from *Veas* with letters directed to me from a *Gentlewoman* of that place, and the *Curate* of the Town, and some others, requesting me to come and found a *Monastery* there; for, they had a house for it already, and nothing wanted, but my coming thither. I enquired of the Messenger, who reported very well of the country, and justly, for, it is very pleasant, and of a good aire: but, considering the great distance, and tedious journey, that was from *Salamanca* to *Veas*, it seemed an improper business; especially seeing it must be done with the *Apostolick Commissary's* command, who was an enemy, at least, no friend, to the founding *Monasteries*. So I purposed to answer, that I could not do it, without saying any thing else: afterward, methought, *Father Commissary* being then at *Salamanca*, it would not be well, to do thus without his advice, by reason of the injunction, laid on me by our most *Reverend Father Generall*, not to leave founding. When he saw the letters, he sent to tell me, that he thought it not fit to discourage them, with whose devotion he was much edified; that I should answer them, that so soon as they could get leave from the *Council* of the *Orders* (because the place belonged to a *Commendam* of *S. James*) I should be ready to found it; but that I might be confident they would not be able to get it; for, he knew of severall persons, that in divers years could not obtain from the same *Commendators* the like faculties; in fine, that I should not return them an ill answer. I sometimes think on this, and how when our Lord wills a thing, though we intend it not, it comes to pass, that without our minding, and perceiving it, we prove the instruments thereof; as here *Father Peter Fernandez* the *Commissary* was: whereupon, when they had got this leave, he could not deny it; but it was effected in this wise.

This *Monastery* of the Glorious *S. Joseph* in the town of *Veas* was founded on *S. Matthias's* day in the year 1573. the beginning whereof was on this manner following, to the honour, and glory of God. There lived in this Town a *Gentleman* called *Sancio Rodriguez de Sandoval*,

deed; of noble extract, and abounding in temporal wealth, having to his wife a *Gentlewoman*, named *Donna Catharina Godinez*: among other Children, which our Lord gave them, were two Daughters, who were afterward the *Foundresses* of this *Monastery*. The Elder was called *Donna Catharina Godinez*; the yonger *Donna Maria de Sandoval*. The Elder was fourteen yeares old, when our Lord called her to his service, till which age she was very far from abandoning the world, nay, she set so great a value on her self, that when her Father, intending to marry her, proffered her any match, she thought every one too mean and low for her. She, being one day in a chamber, within her Father's (who was not risen out of bed) casually happened to read on the *Crucifix*, that was there, the *Title of the Cross*; and, in reading it, presently our Lord totally changed her. She had been thinking but a little before on a Match, proposed to her, but too good for her, and said to her self; *What a small matter contents my Father, who conceives it enough, if I marry but a Majorasco! whereas I intend, the honour of my family shall begin in me.* She had no inclination to marry, as judging it a base, and low thing to be subject to any; nor did she discern whence this her pride arose. Well knows our Lord, what means to cure us by: eternally blessed be his mercy. Having read the *Title*, she seemed to have received great light in her Soul to understand the truth; as if the Sun should shine into a dark room: and with this light she fixed her eyes on our Lord hanging on the *Cross*, shedding his blood; and considered, how ill treated he was, and his stupendious humility: on the contrary, what a different course she took, going by the way of pride. Hereon she employed her thoughts some space, our Lord holding her in a rapt, or suspension, wherein his Majesty gave her a clear knowledge of her own misery, and baseness, and a mind, that even all others should know it. She was taken with such an ardent desire of suffering for God, that she wished, she might undergo even what the *Martyrs* endured: and likewise with such a profound abasement of humility, and detestation of her self, that if it might have been without offending God, she could have been content, to have been esteemed a debauched and infamous Woman, that all might abhor her: and hereupon she began to condemn her self, enflamed with a desire of doing penance, which afterward she really put in execution. There immediately she made a vow of *Chastity*, and *Poverty*, and was so desirous to be subjected to anothers will, that, meerly for this, she would have been glad to have been transported, and lived a slave in the *Country* of the *Moors*.

All these Vertues lasted in her, so that it plainly appeared to be a Super-

Supernaturall favour of our *Lord* as hereafter shall be declared, to the end all may praise him. Blessed be thou for ever, *O my God*, to all eternity, who in an instant destroyest a Soul, and again re-makest it. What is this, *O Lord*? I would ask here that, which the *Apostles* demanded, when thou healedst the Blind man, questioning, whether his parents, or he, had sinned: so I ask; Who merited so Soveraign a grace? Not she; for, it is already shewn, what kind of thoughts you drew her out of when you so dissolved her. O how great are your judgments, *Lord*! You know what you do; and I know not what I say: for your works and judgments are incomprehensible. Be you eternally glorified, who can do greater things; else what would become of me? But, had not her mother peradventure some share herein? since she was so good a Christian, that it may be your *Majesty* (as very kind) did think meet, that in her life time, she should see as eminent vertue in her Daughters. Sometimes I consider, that you bestow the like favours on those that love you; and are so abundantly kind to them, as to give them also wherewith to serve you.

Whilest she was musing hereon, so great a noise was heard over the Chamber where she was, as if it had fallen quite down; and it seemed, that it came from that corner of the room, where she her self was, and heard there certain huge roarings, and yells, that lasted for some time. So that her Father, who was in the other room adjoyning, and (as I said) was not risen out of bed, being extreemly terrified therewith, began to tremble, and distractedly straight threw his Night-gown about him, and taking his Sword, went in thither to his Daughter, and looking Pale upon it asked her, what was the matter. She answered, she saw nothing; and, looking also into another room behind this, when he espied nothing, he bad her go to her Mother; and charged his Wife not to let his Daughter be alone, telling her what he had heard. Hereby sufficiently appears, how much displeased the Devill is to have a soul taken from him, which he accounts as gained, and his own: but, he being such an enemy of our good, I wonder not, that seeing the mercifull *Lord* to bestow so many favours together, he was much affraid, and for rage, made so great a shew of his resentment thereof in particular; for, he knew, that by the Treasure, which was in that soul, he should consequently lose several other Souls, which he reckoned his: for, I take for granted, that our *Lord* never confers so eminent favours, without imparting some share, and benefit thereof on more, than that party to whom they are done. She at no time spoke hereof, but continued exceedingly desirous of entring into some Order, and with much importuni-

ry requested it along time of her parents, who would never consent thereto.

At last at the end of three years, after her earnestly intreating it, when she saw, she could not obtain it, one day, being *S. Josephs* festival, she put her self in a plain, and modest habit, acquainting only her mother herewith, (whom she could easily have prevailed with, to let her become *Religious*) but durst not mention it to her Father, and so thus drest went to Church; that, being once seen in this attire by people abroad, her parents might not afterward take it from her, or forbid it her, though she in the sequele endured enough. During these three yeares, she every day kept her Hours of prayer, and mortified her self what she could, as our *Lord* directed her. She went often into a Yard belonging to the house, and there washed her face, exposing it afterward to the Sun, to disfigure her self, that none might desire her in Marriage; for, they very much importuned her to marry. She was so averle from seeking to command any one, though she had the charge and government of the house, that after she commanding some things to the maids (for she could do no less) she watched till they were asleep to kiss their feet; as troubled, that they should serve her, being, in her opinion, better than her self. Her Parents employing her in the day, she spent almost all the night, instead of sleeping, in prayer: so that many times she had so litle sleep as seemed impossible, had it not been a thing *Supernatural*. Her penances, and disciplinings were numerous, and strange, because she communicated them to none, nor had any to hinder, or direct her. Among others, she happened one *Lent* to were upon her naked flesh a Coat of maile of her Fathers. She retired into some secret place to her prayers, where the Devil exercised her with notable delusions: many times she began her prayers two houres before Midnight, and gave not over, nor reflected thereon, till it was broad day.

In these Exercises she spent, some foure years, and afterward our *Lord*, because she was to serve him in greater matters, sent her very sore and Painfull diseases, as a continual Fever, a Dropsy, the passion of the Heart, and a Cancer, which afterward they cutt off: and in these maladies she continued about Seventeen Years, wherein she was well but a few days. In the fifth year of her sicknesse her Father died: and her Sister *Donna Maria*, when Fourteen years old, about a year after her, made a strange change, and likewise put her self into a plain, and decent habit, though formerly she had been a lover of gallantry, and vain fashions; and began to addict her self to prayer. Their Mother furthered them in all good exercises, insomuch as she gave them leave to trample

world under their feet ; for, being *Gentlewomen* well descended, they employed themselves in a very vertuous, and Pious service of teaching, without taking any stipend, litle Children to work, and read ; the better to instruct them in Prayer, and the Christian Doctrine. This did much good ; for many resorted thither, in whom at this day are seen the good habits, which there in their childhood they learnt. It lasted not long ; for the devil, displeased at so good a work, perswaded the Childrens Parents, that it was a disparagement, and an argument of beggary, and Penuriousnesse, to let their Children be so taught on free cost : this, together with the Sickness that molested, and troubled her, made it be left off.

Five years after the Father of these *Gentlewomen*, deceased also their Mother ; and, since *Donna Catharina's* call was still to be Religious, but her Parents would never consent thereto, she now consulted about accomplishing it speedily. And because there being no *Monastery* in *Yeas*, she intended to go some whither else, their kindred advised them that, in regard they had an estate sufficient to build a *Monastery*, it would be an acceptable work to procure one rather to be erected in their own country, and there become *Nunns*, which would prove a greater service to God. But the place being of the *Commendam* of *S. James*, there needed the licence of the *Council of Orders* ; and so she began to endeavour the procuring it : but it proved so difficult to obtain, that Four years were spent, with great coits, and many troubles sustained ; yet, till a Petition was delivered to the King, nothing Prevaileed. Such (I say) was the difficulty, that her kindred told *Donna Catharina*, that it was in vain to hope, she could therein come off with any satisfaction ; and that she should quite desist from thinking more thereon : and, seeing the almost continually kept her Bed through extreme sickness (as hath been said) they told her, that no *Monastery* would admit her for a *Nunn*. She answered, that if within a Month our Lord gave her health, they might know by that signe, his *Divine Majesty* was pleased, the *Monastery* should be built ; and that she her self would go to Court for a Licence. When she spake this, she had kept her Bed above half a yeare ; and for about eight yeares before, she was hardly able to stir out of it of her self alone : and in those eight years she had a continual Hectick Fever, the Tisick, Dropfy, an Inflammation of the Liver, so violent, that it scorched her exteriorly, and burnt her very Shift, so that the heat was felt through her garments and coverings ; a thing seeming incredible ; and I my self would needs inform my self concerning it of the *Physician*, who then attended her, being extremely astonished there-

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thereat. Besides, she had the running Gout, and the Sciatica.

On Saturday, being *S. Sebastians Vigil*, our Lord gave her such perfect health, that she knew not how to concale it; that the miracle might not be divulged. She reports, that, when our Lord would cure her, she felt such an inward trembling, that her *Sister* thought, she was going to another Life; and instantly she perceived in her Body an extraordinary change; and in her soul, she saith, she discerned another; insomuch as she was evidently bettered; and her health afforded her very great contentment, in that it enabled her to prosecute the erecting of the *Monastery*, for, she regarded not the suffering. For, from the beginning of *Gods* calling her, she conceived such a real detestation, and hatred of her self, that all affliction seemed small to her: she affirms, that she had such a vehement desire of suffering, that she besought *God* with all her heart to exercise her herein in all ways possible. The *Divine Majesty* was not wanting in accomplishing this her desire; for, in those eight years they let her blood above five hundred times, besides so many Scarifications, as are seen in her body still: they made her some whereinto they put salt, the *Physicians* affirming, it was good to draw out the venome, and the malignity of the pain of her side; this torture she endured above twenty times. And, which is more to be admired, immediately, as soon as the *Physician* prescribed one of these remedies, she exceedingly longed till the time came, wherein they were to apply it, without any fear at all; nay she encouraged the *Physicians* in the making of their cauteries, and applying burning irons, wherof she endured many, by reason of a *Cancer*, and on other occasions that required them. She saith, the cause, that induced her to desire them, was, to try, whether the desires, she had, of becoming a *Martyr*, were true. When she perceived her self so suddenly recovered, she consulted with her *Confessor*, and *Physician*, about changing the aire, and removing to some other place, to the end they might give out, that her changing the aire had cured her: but they refused; nay the *Physicians* themselves published the miracle; for they already judged her incurable, by reason that she voided Blood at her mouth so corrupt, that they affirmed it to be pieces of her Lungs. She kept her Bed three days, because she durst not rise, lest they should discover it: but, as sickness cannot be hid, so neither could her miraculous recovery; whence this availed her little. She told me, that, the *August* before, being one time in prayer, she besought our Lord either to take from her that vehement desire, she had, of becoming *Religious*, and founding a *Monastery*, or so dispose of things, that it might be effected. When with great certitude she was inwardly assured by our Lord, that she should be well shortly.

ly, that in *Lent* she should be able to go her self for a *Licence*: and she also affirms, that, in all that time, though her diseases much increased upon her, yet she never lost the hope, which our *Lord* had given her, of doing her this favour: and, although twice they gave her *Extreme Unction*, and once so near dying, that the *Physician* said, they needed not go for the *Oile*, because before it came, she would be dead, yet she quitted not her confidence in our *Lord*, that she should dy a *Nun*. I say not, that in that space, to wit, from *August* to *St. Sebastians* day, they anointed her twice, but before. Her Brothers, and kindred, when they saw the favour, and miracle, our *Lord* had done, in giving her health so suddenly, durst no longer hinder her from entring into *Religion*, and from going to *Court* about the *Foundation*, though it seemed an extravagancy to them. She staid at *Court* three Months, and, finding that she could effect nothing, at length determined to present a *Memoriall* to the *King* himself; who, understanding, that a *Monastery* was to be built for *Discalced Carmelite Nuns*, gave her leave straight.

In compassing to erect this house, it appeared manifestly, that she had already negotiated it with *God*, who was pleased, that the *Superiours* should consent thereto, that were so far off, and also the Revenue small enough. What his Majesty wills, cannot faile of being effected. The *Nuns* came at the beginning of *Lent*, in the year 1574. and were received by the people with great solemnity, rejoicing, and procession. There was a generall, and extraordinary Joy; even the children shewed, it was a work, wherein our *Lord* would be served, and take delight. The *Monastery* was founded, and called *S. Joseph's de Salvatore*, the same *Lent*, on *S. Mathias's* day.

The same day the two *Sisters* took the habit with singular contentment: *Donna Catharina* grew every day more healthy, her humility, obedience, and desire of being disesteemed sufficiently manifesting, that her intentions were reall for the service of our *Lord*, who be for ever blessed. Amen.

This *Sister* among other things told me, that above twenty years ago she went to bed one night with a great desire of finding out the perfectest *Order*, that was upon earth, therein to become a *Nun*, and she dreamt (to her thinking) that she went in a very narrow path, and extreme dangerous for falling into certain huge precipices, which appeared to her: and she saw a *Discalced Friar* (for, seeing afterward *John de la Miseria*, a *Lay-Brother* of our *Order*, that came to *Veas*, whilst I was there, she said, he seemed to her the same, whom she had beheld in her Dream) who had her, *Sister, come along with me*; and brought her to a *Monastery*, that had a great

a great number of *Nuns*, where was no light, but that of some Candles lighted, which they carried in their hands. She asked, what *Order* they were of; and all being silent, they lifted up their veils, and smiling, shewed their chearfull visages: and she avers, that she saw the same faces, which since she hath seen of the *Sisters*: and that the *Prioress* took her by the hand, and said, *Daughter, I would have you be here*; shewing her the *Rule* and *Constitutions*. And, when she awaked out of her Dream, she remained in such joy, as she seemed to have bin in Heaven; and afterward writ down what she remembered of the *Rule*. For a long time she acquainted neither her *Confessor*, nor any else with it; and she met with none, that could inform her concerning this *Order*.

Afterward came thither a *Father* of the *Society of Jesus*, who was acquainted with her desires, to whom she shewed, what she had writ; telling him, that if she could find out that *Order*, she would willingly enter into it presently. The *Father* was acquainted with these *Monasteries* of ours, and should have told her, that it was the *Order* of our *Lady of Mount Carmel*, though he did not express himself so clearly, as to make her particularly understand this, but mentioned only the *Monasteries*, I had founded: and therupon she sent a Messenger to me, as I said before. When my Answer came to her, she was so very ill, that her *Confessor* bade her quiet her mind, for that, though she had bin already admitted into a *Monastery*, yet they would eject her again; how much more at present would they boggle at the receiving her in, being in her condition? She was extremely grieved hereat, and turning to our *Lord*, said, with an enflamed affection to him, *My Lord, and my God, I know thou art he, that canst do all things: O Life of my soule, either take from me these desires, or shew me a way to accomplish them*. This she spake with exceeding great confidence, beseeching the most *Blessed Virgin* our *Lady*, by the grief, she felt, when she beheld her *Son* dead in her arms, to intercede for her. At that instant she heard a voice in the interior of her soul, that said to her, *Believe, and hope, that I am he, that can do all things; thou shalt recover thy health; for, he that could hinder so many diseases, all of them mortall, from taking effect, can more easily remove them*. These words, she saith, gave her such courage, and afforded her such certainty, that she could not doubt, but that she should accomplish her desire, though she were troubled, with divers other maladies, that seized her, till our *Lord* gave her her health, as was said. Indeed that, which she endured, seems incredible, had not I informed my self from the *Physician*, from those of the house, and from others; for else, for one so bad as I am, it had bin no great matter to think, that more was reported, than was true, in the aggravating of her sickness. Though she be now some

what infirm, yet hath she her health so, as to be able to observe our *Rule*: she finds a strange alacrity, shewing on all occasions such humility, that we all praise *God* for it. They both gave their whole estates to the *Order*, without making conditions; so, that, though we would not have admitted them for *Nuns*, they could never have required them back. She is so exceedingly weaned from her kinred, and country, that she desires ever to be far from them, and hereto much importunes her *Superiors*: though so obedient withall, that, for this reason, she lives there contentedly enough: and in obedience it was, that she took the *Veile*; for there was no perswading her to be a *Quire-Nun*, but a *Lay-Sister*, till I writ to her, saying many things, and chiding her for her litle obedience, in willing any other thing, than that, which the *Father Provinciall* willed: that this was not a way of greater Merit: with other things, treating her roughly: but herein she finds greater delight, when she is thus spoken to. Hereupon her consent was gained, though much against her will. I find nothing in this soule, that tendeth not to the well-pleasing of *God*; and of the same opinion are all the *Nuns*. His *Divine Majesty* vouchsafe to grant her perseverance, and an encrease of those vertues, and graces, he hath given her, for his greater service, and glory. *Amen.*

CHAP. XXVII.

Of the *Foundation* of the *Monastery* of *Sevill*.

BEing at *Veas* expecting the licence of the *Council* of *Orders* for the *Foundation* of *Caravacca*, there came to see me a *Father* of the *Dis-calceates* of our *Order*, named *Father Fr. Hieronymus Gratianus de Matre Dei*, who a few years before had taken the *Habit*, living at *Alcala*, a man of great learning, high esteem, and singular modesty, and who all his life long had been so eminently vertuous, that it appears evidently, the *Virgin* our *Lady* had selected him for the good of this *Primitive Order*. He dwelling at *Alcala*, far enough from thinking on taking our habit, (but not of being *Religious*) for, though his parents, because in much favour with the *King*, and perceiving their Son's excellent parts, had another design, yet was he far otherwise inclined; his *Father*, who was the *Kings Secretary*, desired, he should apply himself to the exercise of his Pen, attending on him in his Office of *Secretary*; but he, though he were very yong, so disliked it, that, by excessive weeping, he obtained his leave to study, and follow, *Divinity*. He treated about entering into the *Society*

ciety of *Jesus*, and had been admitted, but that on a certain occasion those Fathers said, he must expect a few days longer. He told me, that all his secular recreations, and conveniences, he enjoyed, did but torment him; as conceiving that, not the right way to Heaven. He constantly kept his set-hours of prayer; his retirement, and chastity were extraordinary.

About this time, an intimate friend of his, a Doctor too, called *Fr. Joannes de Jesu* took the habit of our Order in the Convent of *Pastrana*. I know not, whether upon this occasion, or from his undertaking to write of the greatness, and antiquity of our Order, it was, that he began to take affection to it, and had his first motive of becoming *Religious*; in regard he was so delighted with reading all the Passages of it, and the citations of grave Authors, that (he said) he many times scrupled the interrupting his study of other things, by not being able to take himself off of these; but that he bestowed his hours of recreation hereon. O the wisdom, and power of God! how unable are we to avoid what he will have done! Our Lord well saw, what need this work, begun by him, had of such a person. I often praise, and thank him for the favour, he hath shewn us herein: for, if I would have desired of his *Divine Majesty* a person, that in these first beginnings might reduce all the things of our Religion into some good state, and order, I could not have devised how to have asked such a one, as, in him, his *Majesty* hath bestowed on us. Be He blessed for ever.

He therefore being far from such a thought, as the taking this habit; was intreated to go to *Pastrana*, to speak with the *Prioress* of a *Nunnery* of our Order (which as yet was not removed from thence) about admitting one into it. What strange ways the *Divine Providence* takes! For, had he been resolved to go thither to take the Habit, possibly, he had met with so many, that would have dissuaded, and opposed him, as it had never been done. But the *Virgin* our *Lady*, to whom he is greatly devoted, was minded to reward him, by bestowing her Habit on him. And I conceive; she was the instrument of *Gods* doing him this favour; and likewise the same glorious *Virgin* was (I believe) the cause of his taking it, and being so well affected to our Order: our *B. Lady* not willing, that one, so desirous of serving her, should want the occasion, and opportunity of putting it in execution: it being her custome, to favour those, who would gladly benefit themselves by her Patronage.

Being but a Child in *Madrid*, he went very often to an Image of our *Lady*, whereto he bare great devotion (I remember not where it stood) he called her his *Mistress*, and frequently visited it. She, certainly, obtained for him of her Son, that purity, wherewith he always lived. He saith, She seemed to him sometimes, to have had her eyes swollen with weeping,

weeping, for the many offences committed against her *San*. Hence arose in him an impetuous, and vehement desire of the Salvation of Souls, and a passionate resentment, when he saw *God* offended. He is so strongly affected with this desire of the good of Souls, that, what ever pains it cost him, seems small, if he conceive he doth any service thereby: this I have seen by experience in many troubles, which he hath undergone.

Now the *B. Virgin* bringing him to *Pastrana* upon another designe, not intended by him; for, he proposed to himself the going to procure the habit for one, that desired to be a *Nun* there, *God* was pleased to bestow it on him. O the secret ways of *God*! and how (without our intending it) he goes disposing us for the doing us favours! as he recompenced this soul the good works, he had done, and the good example he had always given; and the great desire he had, of serving his glorious *Mother*: for surely his *Majesty* must ever requite this with ample retribution. Being come to *Pastrana*, he went to speak with the *Priores* about admitting that person a *Nun*; and it seems, that he rather treated with her that she should obtain of our *Lord* his own entrance into the *Order*. For, as soon as she saw him, his manner of converse, and way of proceeding pleased her much; and it is so taking, that it most-what forces those that deal with him to love him (a speciall favour of our *Lord*) so that he is exceedingly beloved of all his inferiors, Men, and Women. For, though he leaves no fault unpunished; proceeding herein with extreme exactness, aiming at the *Orders* advancement, yet he doth it with such a mild, and gratefull sweetness, that it seems, none can complain of him.

Therefore (as I said) the *Priores*, as likewise the rest, being so pleased with him, hath a great desire, he should come into our *Order*, and expressed her mind herein to the *Sisters*, representing to them, of what importance it would be to the *Order* (for there were, then, very few, or none, such) that they all might earnestly pray to *God*, not to let him go away again, without taking the habit of a *Discalceate*. This *Priores* is a very great Servant of *God*, and I believe, that her prayers alope might suffice, for the obtaining of our *Lord* what she desired; how much more with the aid of such good souls as lived there? they all took the matter into serious consideration, and with fastings, disciplinings, and prayers, continually besought his *Majesty*, and so he was pleased to do us this favour: for, when *Father Gratian* went to the *Convent* of the *Discalceate Friars*, and beheld such religious observance, and good accommodation for serving our *Lord*, (and above all, that it was the *Order* of his *Glorious Mother*, whom he so much desired to serve) his heart began to relent, and incline to return no more to the *World*. And though the devill objected

objected to him many difficulties, in particular, the grief that his Father and Mother would receive hereupon, who exceedingly loved him, and hoped, he would prove a great stay to the whole family (being full of children, both Sons, and Daughters) yet he, leaving this care to God, for whose sake he forsook all, determined now to become a devoted Servant of our *B. Lady's*, and take her Habit: so, it was given him to the great joy of all, especially of the *Priores*s, and *Nunns*, who ceased not to praise, and render many thanks to our Lord, conceiving, that God had done them this favour for their prayers. He passed his year of *Probation* with such humility, as might be seem one of the meanest *Novices*. Particularly his vertue was tried at a time, when, the *Prior* being absent from the *Monastery*, there was left *President* a *Frier*, one very yong, without learning, and of a mean talent, and prudence for governing, as having no experience, because but lately admitted into *Religion*. It was strange to see, after what sort he governed the *Religious*, and the Mortifications, he imposed on them; and, every time I think thereon, I am amazed, how they could suffer it: but it was found afterward, that he was extream melancholick; and, wherever he hath come, he hath caused great trouble, though when under subjection, and there hath bin much a do with him; how much more then, think ye, when in command? for, *Melancholy* hath much power over him. He is a good *Religious* man; but God sometimes permits such errors to be committed, in putting such persons in office, that the vertue of Obedience may be perfected in those, he loves: so was it here. In recompence hereof, God hath bestowed an extraordinary light, in point of Obedience, on *Father Fr. Hieronymus de Matre Dei*, for teaching it to his subjects; as one, who had made so good a beginning, by practising himself therein. And, that he might not want experience in every thing which we need, he had, three months before his *Profession*, violent temptations; but he, like a stout *Captain*, designed for the *Sons* of the *Virgin*, manfully defended himself against them, and, the more the devill assaulted him, and pressed, to make him quit the Habit, so much the more he then fortified himself, by ingaging not to quit it, and fixing his mind resolutely to take the vows. He gave me a certain *Traitt*, he composed, during those temptations, which occasioned great devotion in me; whereby is sufficiently discovered the strength God gave him.

It may seem impertinent, that he should communicate with me so many particulars concerning his soule, but perhaps our Lord permitted it, that I might insert them here, to the end he might be praised in his Creatures: for I know, that neither to his *Confessor*, nor to any other person, he hath discovered so much. Sometimes he had occasion to think, that I might

have som experience in such things, both from my many years, and what he hath heard of me. In discourfing of feveral other matters, he hapned likewife to mention thefe, and other things, which I mean not to relate, left I be too tedious. I have bin here very fparing, to the end that, if this writing at any time come to his hands, it may not difpleafe him: nor could I well be more, nor think fit, (fince, if ever he fee this it will be long firft) to forbear the mentioning one, who had bin fo instrumentall in this reftauration of the *Primitive Rule*. For, though he was not the firft that began it, yet the time was, when I could have bin fome times difpleafed, that it was begun, if I had not had much confidence in fuch a great favour of God. I fpeak of the *Covents* of the *Friers*; for, through his goodnefs thofe of the *Nuns* have always to this prefent prospered well; but thofe of the *Friers*, though they proceeded not ill, yet fhewed, they were beginning to fall very fhortly: becaufe having no *Provinciall* of their own, they were governed by the *Relaxed Fathers*. Thofe who are able to govern, as the Father *Fr. Antonio de Jefu* being one of them that began it, they did not approve, or favour him fo, as to give him this authority; nor yet had they particular conftitutions given them by our moft Reverend Father *Generall*. In every *Covent* they did what they lifted; till they came to be governed, and live of themfelves, apart from the *Calceates*, they underwent huge troubles: for, fome liked one thing; others another; fo that fometimes I was much difpleafed, and grieved therewith. This our Lord remedied by means of Father *Fr. Hieronymus de Matre Dei*; For, they made him *Comiffary Apoftolick*, and gave him authority and command over the *Difcalced*, Men, and Women; he made *Conftitutions* for the *Friers* (for, we *Nuns* had them already from our moft Reverend Father *Generall*; and fo he made them not for us, but for them) by the *Apoftolick* authority, which he had; and by his other excellent parts, which our Lord had given him, as was faid. The firft time that he vifited them, he put every thing in fo good order, that it evidently appeared, he was affifted by the *Divine Majefty*; and that the *B. Virgin, our Lady*, had chofen him for the advancing of her order: whom I moft earneftly befeech, to obtain of her *B. Son* continuall favour, and grace, that it may proceed ftill further in his holy fervice. Amen.

CHAP. XXVIII.

*She Prosecutes the FOUNDATION of S. JOSEPH of MOUNT
CARMEL in SEVIL.*

WHEN I said, that the *Father Dr. Hierom Gratian* came to *Veas* to see me, we had never seen one another before, though I much desired it; but there had passed *Letters* between us sometimes. I was exceedingly glad, when I understood he was come; for I extremely wished for him, by reason of the good reports, that were made me of him: and I was so well satisfied concerning him, that, methought, those, who had commended him to Me, knew not to the full his rare qualities, and worth. And, being so overcome with troubles, me thought, by only seeing him, our *Lord* represented to me the great good, that by his means should befall us: wherupon I was so exceedingly delighted; and overjoyed at this time, that indeed I much wondred at my self. He had no *Commission* then, save only for *Andaluzia*; but, being at *Veas*, the *Nuntio* sent for him, and made him *Commissary* also of the *Province of Castile*, over the *Dis-calced*, both Men, and Women. The joy, I felt, was so great, that I could not satiate my self, for those days, with rendring thanks to our *Lord*, and I would willingly have done nothing else.

At that time was brought the licence [from the *Council of Orders*] for founding in * *Caravacca*, very much differing from what my design required; wherupon it was necessary to remedy it at *Court*. I disliked the staying so long at *Veas*, and would have returned to *Castile*, having writ to the *Foundresses*, by no means to found it, except a certain particular, wanting in the Licence, were requested, and obtained; for wick reason it was requisite to send to *Court*. *Father Hierom* (to whom that *House* was to be subject, because he was *Commissary* of all the *Province of Andalu-zia*) being then here, I could do nothing without his consent; and so I communicated the business with him. It seemed to him, that, I going hence, the *Foundation* of *Caravacca* should rest a while; and likewise, that it would be a great service to *God*, to found a *House* in *Sevil*, which he judged very easy, having bin requested thereto by some eminent, and rich persons, who would presently bestow a house: and, besides, the *Arch-bishop of Sevil*, who greatly favoured the *Order*, it was conceived, would take it kindly, and esteem it a welcome office; so, we agreed, that I should go to *Sevil* with the *Prioresse*, and *Nuns*, whom I had designed for *Caravacca*.

vacca. I have ever refused to erect our Monasteries in *Andaluzia*, for certain reasons: for, when I went to *Veas*, had I known, it was in the Province of *Andaluzia*, I should at no hand have gone thither: but there was a mistake; for, though the town be not in *Andaluzia* (which begins, I think, 12. or fifteen Miles further) yet is it depending on that Province. When I saw, it was my *Superiors* pleasure, I presently submitted; for, this grace our *Lord* hath bestowed on me, that I think, they proceed rightly in all: though I was then resolved for another *Foundation*, and had also very weighty reasons for not going to *Sevill*.

Presently they began to make provision for the Journey, because hot weather came on apace. *Father Gratian*, the *Apostolicall Commissary* departed, being sent for by the *Nuncio*, and we went toward *Sevil* with my good Companions *Father Julian d' Avila*, *Antonio Gaitano*, and a *Discalced Frier*. We went in certain Waggons very close covered; for this was always our manner of travelling: and, being come to our Inn, we took a Chamber, good, or bad, as it fell out, and set a *Sister* at the door, who received all we had need of; in so much as neither those, who came along with us, entred in thither. By making great hast we reached *Sevil* the *Thursday* before *Trinity Sunday*, having suffered extream heats by the way: for (besides that we travelled also on the *Holy days*) I tell ye, *Sisters*, that, when the Sun beat with all his force upon the Waggons, to go into them, was to go into a *Purgatory*. Sometimes, by thinking on *Hell*, otherwhiles considering, that something was done, and suffered for *God*, the *Sisters* passed on very chearfully, and contentedly. For, the fix *Nuns*, that came with me, were such persons, as, me thought, I durst venture to go with them into the *Moors* Country, and they would have had the courage, or, (to say better) our *Lord* would have given it them, to have suffered for His sake; for, such were their discourses, and desires. They were likewise much exercised in Prayer, and Mortification; for, being to live so remote, I procured to have such, as seemed most fit for that purpose; and all was but necessary, considering the troubles, they endured; some whereof, and those the greatest, I will not relate; because they may concern some person particularly.

One day, it was before *Pentecost*, our *Lord* sent them a great Cross, which was, that a violent fever seized me: I believe, their prayers, and cries to *God* prevailed, that the disease continued no longer; for I never had fever in my life, but it was also very long: it was such, that I was beside my self, like one frantick. They often brought me water; but it was so heated by the Sun, that it refreshed me little. I will not omit the acquainting you with the bad lodging, I found in this exigence, which was
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a little Chamber next the roof, much exposed to, and heated by the Sun, without any Window; and, if the door were but opened, it was all filled with Sun so, as it could not be endured. Ye are to observe, that this climate is not like *Castile*, but more sultry, and intolerable. They made me ly on a Bed, than which I should have thought it better, to have lien all along upon the floor; because it was on one side so low, and on the other so high, that I knew not how to stay there; it seemed, as it were, all of sharp Stones. What a thing sicknels is! for, with health every thing is born easily: In fine, I held it best to rise, and that we should set forward on our Journey; esteeming it better, to endure the Sun in the open field, than in that close Chamber. What will become of those poor creatures, that are in Hell? that are forced to continue always fixed, and can never change? for, though all be suffering, yet the shifting from one misery to another, seems to afford some ease. I have sometimes felt a very violent pain in one part; and, though another no less tormenting hath seized me in another, methought, by meer changing, I have found ease; and so it hapned here. I was not troubled (as I remember) at my being sick, but the *Sisters* were exceedingly grieved thereat. Our *Lord* was pleased, that the violence, and extremity of the Malady lasted not beyond that day.

Going litle further (whether two days Journey, or no, I know not) another accident befell us, that put us to some trouble; passing by Boat the river *Guadalquivir*, for, conveying over the Waggons, it was not possible, to follow the Rope directly, which was across the River, and guided the Boat, but we must wind about somewhat, though thus also the rope helped us, a litle, we also winding it. But it happened (I know not how) that those, who held it, let it go; and the Boat, loosed from the Rope, and without Oars, went with one of our Waggons down the River. Whilst we had not as yet lost the Rope, our men, laying hold of it with all their strength, made shift to stay it; but such was the violence of the Stream, that the Rope drew them backward, and threw them down; till, able to do no more, they let it go. All made lowd cries, and we put up our prayers to *God*. The Boatman moved compassion in me, seeing him so troubled, much more than did the danger it self. And indeed a Son of his caused great devotion in me, which I shall never forget, he seemed to me to be Ten, or Eleven years old; and this litle one was so extremely grieved, to see his Father in that distress, that I much praised our *Lord* for it. All this a *Gentleman* beheld from a Castle that was near; and, moved with pity, sent some to help us. But, as his *Divine Majesty* always with troubles affords likewise his mercies; so was it here: for, it hapned, that the Boat strook upon a Sand, where was litle Water, and so was capable of help.

Afterwards

Afterwards we should scarce have found our way, it being night, had not one, that came from the Castle to help us, served us for a Guide. I thought not to treat of these matters at all, which imports little; for else I were able to say much of misadventures in the Journies: I know well, I have bin unseasonable in enlarging my self in this.

A much greater trouble to me, than these mentioned, was that, which befell us the first day of *Pentecost*. We made hast to reach *Cordova* in good time, that we might hear *Mass* without any ones seeing us: and, for the more privacy, they directed us to a *Church*, that stood beyond the Bridge: we were now about to pass it, and here we met with another obstacle; for, the Waggons might not pass the bridge, without the *Governours* licence, which we had not; and, before we got it, above two hours were spent, because he was not risen; and meanwhile many came about the Waggons, to see who were there. This we little heeded; for, they could not see us being covered so close up. When the Licence was come, another trouble befell us; for, the Waggons could not pass through the Gate of the Bridge; so that, for this, they were to be straitened; and, about that, I know not how, was spent another hour. At length, when we came to the *Church*, where *Father Julian d'Avila* was to say *Mass*, we found it full of people, It bearing the title of the *Holy Ghost*, and there was kept a great festivall, and a *Sermon*: which we knew not of. When I saw this, it troubled me exceedingly; and, in my opinion, it had bin better, to have gone away without hearing *Mass*, than have entred into such a throng of people. *Father Julian* thought not so; and, he being a *Theologue*, we all adhered to his judgment; for, the rest haply would have followed mine else; and it had bin ill done, though I know not, whether I should have relied meerly upon my own opinion. We alight near the *Church*; and, though none could see our faces, because we always wore large Veils, hanging down before, yet it was enough to be seen with them, and with the white Cloaks, that we use to wear, and the Sandals on our feet, to move all to curiosity; as it did. That sudden heart-ake, and trouble, was enough to take away my Fever, which, doubtless, was a great disturbance to me, and to all. At our entring into the *Church* met me an honest Man, becoming our Guide, and breaking the Crowd: I earnestly requested him, to lead us to a *Chappell*; he did so; locked it, and left us not, till he brought us out of the *Church*. A few days after he came to *Sevil*, and told a *Father* of our *Order*, that, for this good office performed to the Servants of *God*, our *Lord* had done him the favour of having a great estate befallen him, which he never dreamt of. I tell you, *Daughters*, though this haply may seem nothing to you, to me it was one
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of the worst accidents, I ever had ; for, the violence, and thronging of the people was, as if Bulls had broken in : therefore I longed to be gone thence, though I ought not ; having, after this a worse passage through the publick festivall of their *Whitsun-sports* ; but this we avoided, by taking a way, that was under a Bridge.

Being come to *Sevil* to the house, which *Father Marian*, as I advised, had hired for us, I thought that now all was done ; because the *Archbishop* much favoured the *Discalced*, and had sometime writ to me, shewing me great kindness : yet all prevented not my undergoing vast trouble also in this *Foundation* ; because so *God* appointed. The *Archbishop* was much against *Monasteries* for *Nuns*, founded with Rent, and he hath reason. The mistake was (or rather, it was the Providence of *God*, that so this work might be effected) that, if they had told it him before I was on my way, I am confident, he would not have given leave, and so no *Monastery* had been erected there. But the *Father Commissary*, and *Father Marian* (who was exceeding glad of my coming) conceiving, that it would be a very high piece of service, and that my arrivall would be exceeding welcome to him, told him not of this before : and so by this, as I was saying, might be committed a great error, they intending only good. For, in all the other *Monasteries* erected, the first thing I did, was, procuring the *Ordinary's* licence, as the *Holy Councill* enjoins : here we not only took it for granted, but thought, we did him a speciall service (as indeed it was) : this I came to know afterward, but in effect it was our *Lords* pleasure, that no *Foundation* should be erected without great troubles to me ; some on one manner, some on another.

So being come to the house, which (as I said) we had hired, I thought to take possession presently, as I used to do, that we might say the *Divine Office*. *Father Marian*, who was there, began to desire me to deferr (for he would not plainly tell me all, lest it might afflict me) but, his reasons, he brought, being not sufficient, I perceived where the difficulty lay, to wit, in the *Archbishops* unwillingness to grant the Licence : and so he told me, that he thought fit, that the *Monastery* should have Rent, or some such thing ; for, I now remember it not. At last he told me, that he had no mind to license any *Monastery* of *Nuns* ; nor, since he was *Archbishop* (having been so many years of that place, and of *Cordova*, and also he is a great servant of *God*) had ever granted such license ; especially, for a *Monastery* founded in poverty, he would never do it. This was in plain terms, that the *Monastery* should not be erected. On one side, I disliked this, because it was in the City of *Sevil* ; for, though I had had means to do it, yet I founded no *Monasteries* with Rents, except :

in little Towns; where either they should not be built, or should have sufficient maintenance. On the other side I saw, I had but one farthing left of the expences of our Journey, having brought nothing with us, but that we carried on our backs, and some woollen Shifts, and small Clothes, and what we needed to cover us in the Waggon: so that they who came along with us being to return, we were fain to borrow Money, which a friend there of *Antony Gaitan's* lent us; and *Father Marian* procured some, for furnishing the House: neither had we an House of our own, so as it seemed a thing impossible. At last (by the importunity, I conceive, of *Father Marian*) the *Archbishop* gave leave for them to say *Mass* there on *Trinity Sunday*, which was the first; and he sent to forbid the ringing any Bell, or hanging any up; but that was done already. Thus it continued above fifteen days; so that, on my own head, had it not bin for *Father Commissary*, and *Father Marian's* sake, without any displeasure of mine at all, I would have returned to *Veas* with my *Nuns*, for finishing the *Foundation of Caravacca*. I had a much greater displeasure in respect of the time, wherein I was so delayed (I suppose it was above a Month; for, having a bad memory, I do not well remember it) because our return seemed already to me less intolerable, than the not divulging presently of our House to be a *Monastery*. *Father Marian* would never let me write to the *Archbishop*, but by little and little sweetned him, carrying him *Father Commissary's* letters from *Madrid*.

One thing well pacified me from having much scruple, that the *Monastery* was not yet suddenly declared; which was, that *Mass* was said here with his Licence; and that we always said the *Divine Office* in the *Quire*. The *Archbishop* omitted not sending to visit me, and to tell me, that he would shortly come to see me. He likewise sent a *Priest* of his to say the first *Mass*; all which, I plainly discerned, served for nothing else (in my opinion) but to afflict me, although the cause of it was neither for my self, nor my Companions, but for that, which *Father Commissary* suffered. For, he, having commanded me to go from *Veas* for this *Foundation*, was in a great expectation to hear some good issue; and, if any disagreement had hapned, would have been exceedingly troubled thereat: and I had divers sufficient motives, and grounds, for dissolving, and voiding the whole business. At the same time came our *Relaxed Fathers* to enquire how, and by what authority the *Monastery* was erected: I shewed them the *Patent*, that I had from our most *Reverend Father General*, where-with they were satisfied; for, had they known what the *Archbishop* did, I believe this would not have sufficed them; but this was not discovered; nay, they all imagined it much to his mind, and liking. It pleased God, that

that the *Archbishop* came to see me, whereupon I represented to him the grievance, he did us; and at last he told me, it should be as I would: and from thenceforward he hath still on all occasions favoured us.

CHAP. XXIX.

She prosecutes her discourse of the FOUNDATION in SEVIL; and what passed, till they had a dwelling of their own.

ONE would not think, that in a *City* so large as *Sevil*, and a people so wealthy, I should have had less furtherance, and means for founding, than in all other Towns, and places, I came in: yet I was so farr discommodated there, that I somtimes thought, it was not fit for us to have a *Monastery* in that *City*. I know not whether this be not the same Climate, or no, which I have heard tell of, where the Devils by *Gods* permission have more power to tempt: for here they assaulted me so furiously, that, in all my life I never seemed so pusillanimous, and cowardly, as I did here. I tell you true, I knew not somtimes, whether I were my self; though the confidence I use to have in our *Lord*, did not leave me: but my nature was so altered from what it was ordinarily, after my being employed in such matters, that I discerned plainly, our *Lord* had for a while withdrawn his hand, to the end, it might remain a while in its own being, and I might see, that, if formerly I had any courage, it was not mine. Now I having staid there, from the time, I mentioned, till a little before *Lent*, never had thoughts of buying a House, nor had wherewithall, nor yet one to give security, as in other places. They, who had spoken great matters, and made large proffers to *Father Commissary*, desiring him to send the *Nuns*, for there where Women, that would take the habit, appeared not, that I saw in our behalf: and they, who, before our coming, requested to be admitt'd, afterward affrighted at the rigour of our life, durst not; suspecting, they might not be able to hold out: only one was admitted, of whom hereafter. Now the time approached of my being commanded away from *Anduluzia* to return to *Castile* for other affairs, that there presented themselves. I was extremely troubled to leave the *Nuns* without a House; though I saw I served for nothing there; because the favour, which *God* on such occasions usually doth me, of having some one to assist me in such undertakings, here failed me.

It pleased *God*, that a *Brother* of mine should then come hither from

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the *Indies*, where he had been above four and thirty years; his name was *Lorenzo de Zepeda*, who disliked it more than I, that the *Nuns* should be without a House of their own: he helped us much, especially in procuring the taking of that House, where now they live. But I did nothing else save make my address to his *Divine Majesty*, beseeching him most earnestly, not to dismiss me without getting them a House; and I procured the *Sisters* to request the same, and also to recommend themselves to the glorious *S. Joseph*: so we made many prayers, and processions to the *Virgin our Lady*. With this, and the seeing my *Brother* resolved to assist us, I began to treat about purchasing some Houses; but, when the agreement seemed almost concluded, all was defeated. Being one day in prayer,, Beseeching our *Lord*, that, these being his *Spones*, and so passionately desirous to please him, he would provide them a house; he said to me, *I have heard you already, leave it to me*. I was exceeding glad, conceiving, I had one already: and so it was. We consulted of buying one, that liked all, because it stood in a good place; but it was so old, and ill-built, that we were to reckon of rebuilding it, and buying only the seat for little less price, than that house cost, they now have. The business being already agreed on, so that nothing wanted but drawing the *Writings*, I was little or nothing satisfied therewith; for, methoughts, it consisted not with the last words, I had heard in Prayer; for those words implied, as I understood them, that he would give us a good House. So it pleased *God*, that the Landlord, who sold it, though much a gainer, put a stop to the drawing, of the *Writings*, when it was almost concluded: and so, without any fault made, we could relinquish the Bargain; which was a special favour of our *Lord*; for, those, that were there, would have been troubled as long as they lived there, and never have done building, and fitting it, yet wanted where withall.

The principal cause hereof was a *Priest*, a great Servant of *God*, who almost at our first arrivall here, understanding, we had no *Mass*, came, and said every day; though lodging far from us, and the weather extreme hot: his name was *Garzia Alvarez*, a person exceeding vertuous; and, as such, reputed in the City for his good works, whereto he continually addicted himself: and, had he been rich too, we should have wanted nothing, through his assistance. He well knew what a House it was, and therefore judged it ridiculous to pay so dear; and so he told us every day, and endeavoured to stop any further mention therof. He and my *Brother* went to see that, where they now live, and came back so taken with it (and good reason, since our *Lord* would have it so) that in two, or three days the writings were drawn up. It was not a little we suffered

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in passing to this House; for, he that dwelt in it would not quit it, and the *Franciscan Fathers* living hard by, came immediately, and wished us in no wise to go thither. We may thank *God*, that the Writings were not authentick, nor drawn so very sure, but that the Bargain might be broke; for we were in danger to pay six thousand Crowns, that the house cost, without being able to get possession. The *Priores* did not desire our leaving it, but prayed *God*, that agreement might not be broken: for our *Lord* gave her greater faith, and courage, than Me, in that which belonged to this House; and in every thing else, she being much better, than I. We continued above a Month in this distraction; and afterward it pleased *God*, that one night very privatly we removed thither, the *Priores*, and I, and two *Nuns* more, that the *Friers* might not know, till after possession taken, being in great fear. They that accompanied us said, that so many shadows, as they saw, seemed to them *Friers*.

At break of day the good *F. Garzia Alvarez*, who came with us, said the first *Mass* in it, and so we were out of fear. O my *Jesus*, how many such have I undergone for the taking possession! I consider, if going for no bad intent, but the serving *God*, cause such a terror, what must those persons feel, who undertake matters directly against both *God*, and their Neighbour? I know not what gain they can make, when thus counter-poised. My Brother was not there, absenting himself a while by reason of a certain error made in the *Instrument*, which, being drawn up in haste, is no wonder; and it was a great prejudice to the *Monastery*; but, He being the security, they would have sent him to prison, which would have troubled us exceedingly, because he was a Stranger; yea we were so long molested, till he lay down some goods, upon which they took security. Afterward the business went on well, though for a time we had some Suits. We were shut up in some Rooms below, and my Brother he staid all day with the Workmen, and provided us Victuals, as likewise he had done long before: for, in regard all then knew not, that there was a *Monastery* (because we lived in a private House) little Alms came, except from a holy Old Man Prior of the *Carthusians*, called *de las Cuevas*, a great Servant of *God*. He was born at *Avila*, of the family of the *Pan-tosians*. Our *Lord* hath made him exceedingly kind to us from the time he came hither; and, I suppose, he will to his death continue to do us good every way. Wherefore, *Sisters*, it is but just, ye should recommend to the *Divine Majesty* one, that hath so eminently assisted us; if ye shall read this (or whoever else have favoured us, alive or dead) for to that end I here mention them; to this holy Old Man we are indebted much.

We continued thus (as I think) above a Month; for, in reckoning days,

I have a bad memory, and so may mistake; understand still a little more, or less, seeing it matters not concerning days. During this Month my Brother laboured exceedingly in making of some rooms a Church, and in fitting of every thing, so that we took no pains. All being finished, I desired without noise to have the *B. Sacrament* set up, being extremely unwilling to give offence, where it may be avoided; and so I told *Father Garzia Alvarez*. But he further considered of it with *Father Prior* of the *Carthusians*; who, had it been their own business, could not more earnestly, and industriously have pursued it. It liked them, that the *Monastery* might be the more noted in *Sevil*, to have the *B. Sacrament* solemnly introduced; whereupon they went, and advised with the *Archbishop*, who was of the same opinion: and so they agreed amongst them, that the *H. Sacrament* should be taken from some *Parish*, and thence brought in great solemnity to our Church; the *Archbishop* for that purpose giving order, that it should be attended on by the *Clergy*, and some *Confraternities*; and the streets be hung.

The good *Father Garzia Alvarez* adorned our *Cloyster* (which then served for a passage) and the Church very neatly, and erected many fair *Altars*, honouring the solemnity with curious Inventions. Among others, there was a Fountain of *Orange-flower Water*, without our procuring, or desiring it, nay against it; though afterward it caused great Devotion in us, and we rejoiced, that our festivall was so solemnly kept, and the Streets so handsomely adorned. There was likewise such excellent *Musick* of Voices, and Instruments, that the holy *Prior* of the *Carthusians* told me, he had never seen such a solemnity in *Sevil*; so that it manifestly appeared to be the Work of God. Himself, which he used not, went in the *Procession*: and the *Archbishop* placed there the *B. Sacrament*. Ye see here, *Daughters*, the poor *Discalceates* now honoured by all people; and yet a little before, it seemed, they could not so much as get a little Water to drink, though the River there hath great store. The concourse of people flocking to this solemnity was incredible.

There hapned one very strange Accident, by report of all that saw it. Many Volleys of shot, and Fireworks were made: After *Procession* ended, when it was even Night, they had an humour to discharge more; and, how I know not, the Fire light into some of the Powder, so that it was taken for a wonder, that he that kept it was not killed. The Flame ascended to the Top of the *Cloyster*; and, the Arches being adorned with some yellow, and crimson Tassatas, it was conceived, they would be burnt to ashes, whereas they were not hurt at all, little, or much: but that which caused the wonderment was, that the floor, under the Arches where the Tassatas

Taffatas were, was blacked with the smoke, and the Taffatas, which were above, without any blemish, as though the fire had not come near them : which, when they saw, all were amazed thereat, and the *Nuns* rendred thanks to our *Lord* ; because they had not wherewith to buy new Taffata. The Devill had such a spite at this solemnity, that was made, and to see another House of *God* erected, that he would fain have revenged himself some way ; but his *Majesty* would not suffer him. He be for ever blessed.

Amen.

CHAP. XXX.

*She continues the same discourse of the FOUNDATION of
S. JOSEPHS MONASTERY in SEVIL. She
relates some things, of the first Nun,
that entred.*

YE may easily, my *Daughters*, imagine the Joy, we had that Day. For my self, I can affirm, mine was very great ; but especially, when I saw, I left the *Sisters* in so convenient a house, in a good seat, and the *Monastery* known, and wherein they had already *Nuns* able to discharge the greatest part of the Purchase thereof ; so that with the Portions of those, that wanted of the Number, how little soever they brought, they might be out of Debt : and, above all, the having had some trouble gladdened me. But when I thought, I should have had a little time to rest in, it was requisite again to suffer : for, this festivity was the *Sunday* before *Pentecost*, in the year 1576. and presently the *Monday* following I went away, because extreme hot weather was coming on ; and I desired, if possible, not to travell on the *Feast* of *Pentecost*, but keep it at *Malagon* : for, I had a good mind to have stayed there some days, and, in stead of this, I was speedily halted away. Our *Lord* was not pleased to let me hear *Mas*s even once in that *Church*. The *Nuns* were exceedingly troubled, and their joy embittered with my departure, which they much resented. For, we had been all that year together, and suffered together afflictions so great (for, as I should, the greatest I mention not here) that, to my thinking, (except the first *Foundation* of *Avila*, with which none may compare) not any one hath cost me so much, as this ; for that these troubles were for the most part interior. His *Divine Majesty* grant, he may be ever served therein ; for, in this respect, all sufferings are small :

And

And so I hope it will be ; seeing his *Majesty* begins to attract some excellent Souls to this *Monastery* : for , as for the five that remained there , of those I had brought with me , I have spoken before how good they were , though it be the least that could be said .

Of the *First* that was admitted , I have a mind to say something , because it is a thing that will delight you . She is a yong *Gentlewoman* , Daughter to a Father and Mother very good Christians , and devout , her Father a *Mountainer* . She being a Child about seven years old , an Aunt of hers desired her of her Mother to bring up , having no Children : when she came to her house , she kindly entertained her , and bore her great affection , as was fit . But three Women , that , before the child came to the house , had hopes of enjoying her estate (and now it was evident , that , bearing a singular love to her , she intended to reserve it most for her) plotted about the removing this Obstacle by a device of the devill ; which was , to accuse the Girle of a purpose to make away her *Aunt* ; and that , for this end , she had given one of them I know not what Mony , to buy her some *Mercury* . This was told the *Aunt* ; and , because all three agreed in the same tale , she presently believed it ; and the Mother of the Child also ; who being a very vertuous Woman , took the Girle , and carried her home ; supposing , that in her , she brought up a very wicked Woman . This *Beatrice de Maire Dei* (for , so she is now called) told me , that her Mother for above a year whipt , and tortured her every day , making her also ly and sleep on the bare ground , to get her to confess her so heinous crime . When the Child told her , she did it not ; yea that she knew not , what *Mercury* was , the Mother thought her much worse , seeing her have the boldness , and courage , thus to deny , and hide it : the poor Woman was afflicted , to see her so hard , and obstinate in concealing this wickedness , as conceiving , she would never mend . It was much the Girle did not run away , to free her self from such misery , and torment ; but , being innocent , God kept her , that she always spoke truth . And , seeing , his *Majesty* undertakes the defence of the guiltless , he inflicted on two of those Women so grievous a sickness , that they seemed quite distracted ; whereupon , taking it for a scourge of their wickedness , and false accusation , they sent privatly for the Child , and asked her forgiveness ; and being at the point of death , recanted all : and the third likewise did so too , dying in Child-birth . In fine , all three died in great torment , in recompence of what they made that Innocent suffer , This I learnt not from her only ; for also her Mother (seeing her now a *Nunn*) and lamenting the hard usage of her , related it afterward to Me , together with other things , assuring me , that she endured many , and fore Martyrdomes : and , her Mother having no
more

more Children, being likewise a very good Christian, and devout, God permitted her to be the tormenter thus of her Daughter, intending her good: she is indeed a very pious woman, and of great veracity.

The Girl, being somewhat above twelve years old, by reading a Book, that relates the life of *S. Ann*, a *Carmelites*, conceived great devotion toward the holy *Hermites* of *Mount Carmel*; because the Book tells, how *S. Anns* Mother (called I think *Emerentiana*) went often to confer with them: and from this time she began to entertain such devotion to this *Order* of the *Virgin our Lady*, that she presently made a *Vow of Chastity*, and of becoming her *Nun*. She was much alone; and, when she could, addicted herself wholly to Prayer, where in particular God vouchsafed her eminent graces, and our *Lady* very signall favours. She would fain have been a *Nun* presently, but durst not by reason of her Parents; nor knew she, where to find this *Order*. And it was remarkable; that, there being in *Sevil* a *Monastery* of our *Lady of Carmel* of the *Rule relaxed*, she never came to know it, till she heard of these *Monasteries*, I am founding; which was many years after. When she came to a marriageable estate, her Parents consulted, whom to match her to, being very yong: but, having none besides her, they were somewhat troubled at the parting with her: for, though they had had other Children, all died, and she survived, that was least beloved: for, when that, which I mentioned, befell her, she had a Brother alive, who took her part, wishing her Parents not to believe such a horrid Crime. A Match was already concluded on; and, supposing there was nothing more to be done, they acquainted her with it: she answered, she had vowed Chastity, and that in no wife, though they should kill her, she would not consent to marry.

The devil, who blinded them, or God, who permitted it, that she might be a *Martyr*, made them imagine, she had committed some miscarriage, and therefore would not marry. They, considering, they had already passed their words, and seeing it fell out otherwise, beat her cruelly, and many ways tortured her, so, as they almost were minded to hang her; and proceeded so far, that they had well nigh strangled her; and it was a chance she died not on it. God, who designed her for greater matters, preserved her life. She told me, that in this extremity, she felt, as it were, nothing; for, she remembered what *S. Agnes* had suffered (our *Lord* bringing it to her mind) and that she rejoiced, she should dy: hereupon she kept her Bed three Months, unable to stir at all.

It seems very strange, that of a Maid, who had never parted from her Mothers side, having a Father so discreet, and vigilant (by what I understood) they could imagine such a crime; for, she was ever pious, and ver-

tuous

tuous, and so liberall, that she gave in Alms, all she could get. Those whom our Lord will honour with sufferings, he finds out severall ways for : though from thence forward, for some years he continually discovered to them the vertue, and excellency of their Daughter ; so, that afterward they freely allowed her whatever she would bestow in Alms : and her persecutions were turned into caresses, and affection ; but, out of her extreme desire of being a *Nunn*, every thing was afflictive, and grievous to her ; so that she told me, she lived a very sad, and disconsolate life.

Thirteen, or fourteen years before *Father Gratian* came to *Sevil* (there being no mention at that time of *Discalced Carmelites*) she being with her Father and Mother, and two other Neighbours in a certain Room of their house, a *Frier* of our Order came in, clad in course cloth (as now they go) and barefoot : they say, he had a look fresh, and venerable, though so old, that his beard looked like silver threads, and long ; who coming near her began to speak to her in a language, which neither she, nor any there understood ; and, having ended his speech, blessed her, crossing her thrice, and saying, *Beatrice, God make thee courageous* : and so departed. None stirred, all the while he staid, but were as it were stupid. Her Father asked her, who he was : she thought, he had known him, when desiring to understand further, they presently rise in great haste to look after him, but he was never seen more. She was exceedingly comforted, and all the rest astonished ; for they saw the thing was of God : whereupon they much esteemed her, as was said. All these years (fourteen as I take it) passed since this accident, she continuing still to serve our Lord, and beseeching him to accomplish this her desire, being all that while much afflicted.

Afterward, when *Father Hierom Gratian* came thither, she going one day to hear a *Sermon*, that was to be preached in the Church of *Triana*, where her Father dwelt (not knowing that *Father Hierom Gratian* was to preach) seeing him, stepped forth to receive the *Benediction* in that habit, and barefoot, the Religious Man, she had formerly seene, occurred straight to her mind, and that his habit was just such ; though his visage, and age differed ; for, *Father Gratian* was not thirty. She told me, that she almost swooned with excessive joy ; for, though she had heard, that a *Convent* was founded in *Triana*, yet she knew not it was of that Order. From that time she was desirous to confesse to *Father Gratian* ; and God would have this also cost her dear ; for, though she went often, he would never take her confession ; because she being yong, and beautifull, *Father Gratian*, like a wary person, declined discoursing with such. So, she being one

One day in the *Church* weeping (though much retired) a Woman coming to her asked, what she ailed: she answered, she had long endeavoured to speak with that Father, who was then hearing Confessions, and could not get him to take hers. The good Woman bringing her along with her desired *Father Gratian*, he would hear that Maid; and so she made a generall Confession to him. He seeing so rich a soule, was exceeding glad; comforted her, and gave her great hopes, that some *Discalced Nuns* would come hither; when he would soon procure her admission; and so it was; for, the first thing he commanded was, that she should be the first, that was received, he being sufficiently satisfied concerning her soule; and so she had notice, when we came thither. She used great care, that her Parents might not know it; for, they by no means would have yielded to her admission. She was ever wont to go to confession to the *Discalced Fathers*, on whom she bestowed large Alms; and her parents also, for her sake: and, the *Covent* being somewhat far off, her Mother went not with her, but got other Women to accompany her on such occasions. So she agreed with a Woman, for her eminent good works very well known, and reputed in *Sevil*, for a great servant of *God*, to take her along with her: and the same day of the most *Holy Trinity* [the next *Sunday* after their arrivall at *Sevill*] leaving those Women, that used to accompany her when she went to Confession, she told them, they should stay in a certain place, and she would return again presently: they seeing her in the company of that good servant of *God*, were content, and let her take a Bundle, in which her Habit was hid, and a Cloke of course cloth so that I know not how she could go; but, with the joy she had, all seemed litle, and became easy to her. She only feared, lest any one should hinder her, or examine her, why she went laden so, it being beside her ordinary wont. What doth not the love of *God* do? how did she already contemne honour, and forget her self, fearing only the being defeated in accomplishing her desire! In this manner she came to our *Monastery* in *Sevil*, and presently we opened her the gate. I sent afterward to acquaint her Mother with it; who came straight to us like one distracted, but was soon pacified, and said, she now perceived the grace, *God* had conferred on her Daughter: and though she felt some grief, that she might not speak vvith her, yet vv as it not immoderate, as others use to have; nay she continued alvvays to give us Alms, as at first.

The *Spouse* of *Jesus Christ* began to enjoy her so long vvished-for contentement; so humble, and desirous of doing all the House-busines, that vve had much ado to take the Broom out of her hand. She that a litle before had in her Fathers house lived in such plenty, and delights, her

only recreation, and ease (now) was labour. Her joy was such, that in very few days she grew fat; at which her Father, and Mother wondering were so pleased, that afterwards they were glad to see her a Nun.

Two, or three Months before the time of her being Professed came, that without suffering she might not enjoy so great a good, she had strong temptations; not that she resolved not to Profess, but it seemed to her a thing very difficult (forgetting the many years, she had patiently sustained in expecting that happiness, she possessed) and the devil so tormented her, that she remained as it were desperate, without being able to help her self. Yet using much force, she so overcame those Temptations, that in their greatest violence, and in the midst of those torments, she determined to Profess. Our Lord, who now intended no longer to try her courage, visited her three days before her Profession, comforting her exceedingly, and drove away the devil. She was so joyed, that, for those three days with excessive delight she seemed almost beside her self; and justly; for the favour was extraordinary. A few days after she entered into the Monastery; her Father died; and her Mother took the Habit in the same House, bestowing all she had in Aims: and so here lived Mother, and Daughter with great contentment, and edification of all the Nuns, serving that Lord, from whom they received so eminent a grace. Within less than a year came another young Gentlewoman to be a Nun with great dislike of her Parents: thus our Lord goes on furnishing this his house with persons so desirous of serving him, that no austerities of life, or rule, no solitude whatsoever, or claustrum can deter them. He be for ever blessed, and praised. Amen.

CHAP. XXXI.

Of the FOUNDATION of the MONASTERY of CARAVACCA.

BEING at S. Josephs in Avila, ready to go to the Foundation of Veas already mentioned; for nothing wanted, but to take our Journey; as we were going, came a Messenger sent on purpose by a Lady of Caravacca, called Donna Catharina de Gualora. There were come to her house (much moved by a Sermon they heard of a Father of the Society of Jesus) three young Gentlewomen, resolved not to go out thence, till a Monastery

Monastery were erected in the same place. It was, doubtless, a thing agreed on with that *Lady*, who was she, that afterwards assisted them in this *Foundation*. They were well descended; the Daughters of the prime *Gentlemen* of that place. One of them had her Father living, whose name was *Rodrigo de Moya*, a great servant of God, and of singular prudence. Amongst them they had means enough to attempt such a Work. They had notice of that, which in the founding our houses our Lord had done, being informed thereof by some *Fathers* of the Society of *Jesus*, who ever favoured, and assisted us.

When I saw the desire, and fervour of those souls, and that from so remote parts they sent to find out this *Order* of our *Lady of Mount Carmel*, I was much edified therewith, and desired to second their good intention: so, understanding that the Town was near *Veas*, I took along with me more *Nuns* than usually: for (by their letters) it seemed, the business was easy to be concluded; meaning to go thither, when I had finished the *Foundation* of *Veas*.

But, our Lord having determined otherwise, my designs availed little (as is said in the *Foundation* of *Sevil*) for they had taken the licence of the *Council* of *Orders*, not such as I desired; so though I was already resolved to go thither, yet for the present I deferred it. True it is, that, enquiring in *Veas*, where this Town stood, and understanding that it was so far off, and the way from thence to it so very bad, that they, who went to visit the *Nuns*, should endure much trouble, and that it might offend our *Superiors*, I had little wit to go to found a *Monastery* there. But yet, because I had put them in hope, I requested *Father Julian a' Avila*, and *Antonio Gairano* to go thither, and see how the matter was; and if they thought fit, to break off the business. They found it proceed very coldly, not on their part, who were to be *Nuns*, but on the *Lady Catherines*, who was the person, that managed the whole affair, and kept the young *Gentlewomen* in an Apartment by themselves, so that it already looked like a *Monastery* enclosed.

The *Gentlewomen* that were desirous to be *Nuns*, continued so constant to their purpose, especially the two (I mean those, that were admitted to be *Religious*) and they understood so well how to discourse, and treat with *Father Julian* and *Antonio Gairano*, that they gained them; whereupon, before they departed, they drew up the Writings, leaving them much satisfied: and they, on the other side, so liked both the *Gentlewomen*, and the place, that they highly commended them, and likewise persuaded me the contrary of what was told me concerning the bad way. When I saw the business already concluded, and the licence only delayed,

I dispatched thither again good *Antony Gaitano*, who for my sake willingly underwent all the trouble; besides that, he and *Father Julian* much desired the Foundation should be finished; and the truth is, this *Foundation* may be attributed to them; for, had not they gone thither, and concluded on all, I should have effected little. I wished him to go, and put up a Wheele, and a Grate, in the House appointed for the *Nuns* dwelling, that possession might be taken presently, till a house of their own were found, that was more commodious. He went, and staid there divers days negotiating the business; *Rodrigo de Moya*, Father to one of the *Gentlewomen* (as was said) very freely giving us a part of his House. when they had got the Licence, and I was upon my departure thither, I understood, that it had a Clause, that the *Monastery* must be subject to the *Commendatory*, and the *Nuns* yield them Obedience, which I could not approve, being of the *Order* of our *Lady of Carmel*: and so it was to be obtained a new, as it also fell out in the *Foundation of Veas*. But the *King* so far favoured me, that, upon my writing to him, he commanded it should be, as I desired (being at the present *Don Philip the second*, a great Friend, and Patron of the *Religious* that observe their *Rule*): for, understanding our manner of life in these *Monasteries*, and that we observed the *Primitive Rule*, he had favoured us in all things. And therefore, *Daughters*, I earnestly request you, always to pray particularly for his *Majesty*, as we now do.

Another Journey being to be made by them for a Licence, I departed for *Sevil* by command of *Father Commissary*, who at that time, as also now, was *Father Hieronymus Gratianus de Matre Dei*: and the poor Women continued so shut up till the first day of the Year ensuing; for, they sent the Message to me to *Avila* in *February* before. The Licence was soon got; but I, being so far off, and so full of troubles, could not presently satisfy them; and I pitied them; for, they often writ to me in great distress: so that, it seemed, they could not brook delay. But, for me to go then, was impossible; both in regard it was so far off; and for that the *Foundation* at *Sevil* was yet unfinished. So, *Father Hierom Gratian* the *Visitor* concluded, that those *Nuns*, that were to found there, who remained at *S. Josephs* in *Malagon*, should go, though I went not.

I procured *Anna de Sancto Alberto* to go as *Prioress*, who, I was confident, would demean herself very well in that place, being much better than I: so, taking with them all necessary provision, they departed, two of our *Discalceate Fathers* accompanying them; for, *Father Julian* of *Avila* and *Antony Gaitano* were many days before gone back into their own Countrey; and, they being so far off, and the season so inconvenient

nient (for it was the end of *December*) I would not send for them. The *Nuns*, being come hither, were with great joy of the people received, especially of those three *Gentlewomen*, that lived so recluse. They founded the Monastery setting up the *B. Sacrament* therein, on the day of the *Circumcision* in the year of our Lord 1576. The same day two of those *Gentlewomen* took the *Habit*; for the third, who was very melancholick (and the being shut-up possibly might have done her hurt, how much more would such austerity, and penance, as we use, have done so ?) it was thought fit, should return home, to continue there with a *Sister* of hers. † See my *Daughters*, the Judgments of God, and the obligation, we have to serve him; since he hath done us the favour, to permit us to persevere to the making our Profession; and to live continually in the House of God, as *Daughters* of the *Virgin*. Our Lord was pleased to make use of the intention of this *Gentlewoman*, and of her estate, for founding this *Monastery*; and afterward at the time when she should enjoy what she so desired, her courage failed her, and a melancholick humour posselt her; on which too oft, *Daughters*, we lay the blame of our imperfection, and inconstancy.

His *Divine Majesty* vouchsafe to bestow abundantly his grace on us; for, having this, nothing shall be able to hinder, and obstruct our passing on to advance always further in his service; and protect, and assist us all, that so fair a beginning be not lost by our neglect, as he is pleased should commence from a few Women, so inconsiderable, as we are. In his name I intreat you (my *Sisters*, and *Daughters*) always to request this of our Lord; and that each of those that shall succeed be careful, that this primitive *Rule* of the *Order* of the *Virgin* our *Lady* be renewed in her; and that any the least relaxation thereof be never permitted upon whatever account. Consider, that, from trifles, and the smallest matters, the door many times is opened to very great ones; and that, without your perceiving it, ye will be filled with the World. Remember, that that was effected with poverty, and pains, which ye enjoy with rest, and, if ye mark it well, ye shall find, that, for the greater part, these, *Monasteries* were not founded by men, but by the all-powerfull hand of God: and his *Majesty* is very ready to promote the works, he undertakes, unless we hinder him. Whence, think ye, should a sorry Woman, such as I, have been ever able to have effected so great designs? Being under obedience, having but one farthing then, without any to assist me in any thing? for, my *Brother*, who helped me in the *Foundation* of *Sevil* was then in the *Indies*. Observe, my *Daughters*, the hand of God, because he was not hence induced, for that my *Brother* or I were of Noble Extraction, to do me this honour; but

† At the time that the H. Mother wrote this Foundation so it was; but soon after the end of 2 or 3 Months, more or less, Father Hierom going to visit the House, gave her the habit, and, at their time they were all three professed.

our

our *Lord* brought him thither, effecting, that he should both have Goods, a Desire, and a pious Soul, that in something he might help me. Which way soever ye consider it, ye will find it was the Work of *God*: no reason therefore, that we in any thing diminish our *Rule*, though it cost us our life, honour, and quiet; the rather, because here we have all these together. For, Life is, to live in such sort, as not to fear death, nor all the adverse accidents of life, and to continue in that constant chearfulness, which you now possess, and in that prosperity, greater than which cannot be, to wit, the not fearing, nay desiring, Poverty. Again, what is there that can be compared with the internall, and externall peace, and quiet, wherein you continually live. It is in your own hand, and power, either to live, or dy with this quiet; as we have seen them dy, who ended their days in these *Monasteries*. Be confident, if ye continually beg of *God*, to carry this business on forward, and rely not in any thing upon your selves, he will not deny you his Mercy; so ye trust in him, and be of an undaunted mind; for, this our *Lord* prizeth exceedingly. Fear not the lack of any thing; nor ever refuse to admit those that come to be made *Nuns* (if ye like their inclinations, and parts) for want of means, or portions; so they come to serve *God* in greater perfection; nor yet, for wanting the goods of fortune, when they have the accomplishments of Vertue; because *God*, on the other side, upon the admitting one such, will send you double what ye need. Of this I have great experience: his *Majesty* well knows, (that as near as I can remember) I never refused to receive any for such defect; provided, that the rest liked me. Witness those many, who have been received meerly for the love of *God*, as the rest of you do well know. And I can assure you, that those, whom I received with great portions, have not yielded me so much Comfort; as those whom I took in meerly for *Gods* sake: nay I have had a fear of those, when as the poor have dilated my heart and spirit, and afforded me such excessive content, as hath made me weep for joy: this is truth. Now if, when as yet either Houses were to be bought, or built, he hath so seasonably assisted us herein, why should he not also, since our having whereon to live? Believe me, *Daughters*, by what ye think to gain, by it ye will lose. When therefore she, that would be a *Nun*, hath wealth, and no obligations otherwise, she doth well to bestow it in Alms on you, for why should she give it others, who perhaps need it not? I profess seriously, to me it would seem an unkindness, not to do it. But always beware, that she, who is admitted a *Nun*, dispose of her estate, as the learned shall advise, is more for *Gods* service; because it would be a great shame, that we should receive any ones means that is admitted, but with reference to this end. We gain more in her performing her duty to-ward

ward God (I mean with greater perfection) than in all, she can bring with her; since we pretend to nothing (neither let his *Divine Majesty* ever suffer it to be otherwise) but that God be served in every thing, and by every thing. And, though I be a miserable Wretch (I speak it to his honour, and glory, and that ye may rejoyce at the manner, wherein these Houses of his were founded) neither in managing them, nor in anything, that concerned them, would I have done an unlawfull act in any wise, by swerving at all from this intention, though I had conceived, I should have succeeded prosperously therein; nor have I done ought (I mean in these Foundations) which I knew in the least deviated from the will of God: but was always governed by the direction of my *Confessors*, who ever have been (since I was employed herein) men very learned, and servants of God; nor (to my remembrance) had I any other thought. Perhaps I am deceived, and have done many such things, that I knew not, and my imperiections are numberless. This our *Lord*, who is the true *Judge*, knows of me (speaking of my self, as far as I can understand) and I also plainly discern, that this proceeded not from me, but from Gods good pleasure, that such a work should be done; and, it being his own, he assisted me, and did me this favour: for, to this purpose I mention it, my *Daughters*, that ye may know, ye are exceedingly obliged to him for it; and that these Houses hitherto have not been founded with any ones annoyance. He be blessed, who hath done all; awakening the charity of those, that helped us. His *Divine Majesty* vouchsafe ever to protect us, and grant us grace, never to prove ingratefull for such favours. *Amen.*

Thus, *Daughters*, ye have seen some troubles already sustained (though I believe, these, I have written, are the least part; for, were they particularly recounted, it would have been tedious, and endless) both of journeys, and of rains, snows, and losing our way: and, above all, many times with so little health, that it hath fallen out (I know not, whether I have mentioned it) as in the first days journey, that we went from *Malagon* to *Veas*, that I have travelled with a fever upon me, and so many diseases, together, that I was amazed, how I could go: and being in this condition I remembered our Father *Elias*, when he fled from *Jesabel*, and said, *Lord how can I bear this? Do you consider it.* The truth is; his *Majesty*, seeing me so miserable, and feeble, immediatly took away my fever, and that extremity of pain: though first I thought, that this fell out so, because a *Priest*, a great servant of God, was come to me (and perhaps he might be the cause) however at that instant all my illness both internall, and externall suddenly left me. When I had recovered my health, I chearfully endured bodily labour; but the complying with the different humours of many,

as in every place was requisite, proved no small trouble : as likewise the leaving my Daughters, and Sisters (whom I so dearly loved) when I was to go from one place to another, I tell you, was to me no less Cross : especially when I considered, I was never to see them more, and perceived their sad resentment thereof, and their tears ; for, though they were weaned from all other things, our *Lord* had not given them this : perhaps that it might be a greater torment to me ; for, (methought) neither was I weaned from them ; though I strove, all I could, not to shew it ; nay blamed it ; but it little availed ; because the love, they bear me is exceeding great, and plainly discerned by divers instances to be sincere : Ye are likewise to understand, that these *Houses* were erected not only with our most Reverend Father *Generall's* Leave, but also by his injunction, and Command : and not merely this ; but, concerning each *Monastery*, that was founded, he writ to me, that he received very great content, when the forementioned were all erected : and indeed, the greatest joy, I could take in my troubles, was, to see the satisfaction, I gave him : it seeming to me, that therein I served our *Lord*, he being my *Superior* ; and besides that, one, I much love.

Whether it pleased *God* to give me some rest ; or displeased the devill, that so many *Monasteries* were built, wherein our *Lord* was served, here our founding stopped : not by the good liking of *Father Generall*, as is sufficiently known : for when I entreated him not to enjoin me the founding more *Monasteries*, he replied, that I should found as many, as I had hairs on my head : and it is not long, since he writ thus to me. Before I left *Sevil*, from the *General Chapter* that was held (wherein one would think, the increasing of an *Order* might pass for a great service) came a command from the *Definitors*, not only that I should found no more *Monasteries*, but chuse me One that I liked, to live in, without ever going out of it on any pretence ; which is a kind of imprisonment. For, there is no *Nun*, whom, on necessary occasions, for the *Orders* benefit, the *Provincial* may not command to go from one place to another (I mean, from one *Monastery*, to another) : and the worst was, our *Father Generall* was now displeased with me (for, this was it, that afflicted me) upon no ground, but the information of some passionate persons. Together with this they at the same time charged me with two other very gross accusations

I tell it you, *Sisters*, that ye may see the Mercy of Almighty *God*, and how our *Lord* forsakes not them, that desire to serve him : for, this not only not troubled, but so exceedingly delighted me, that I could not contain : so that I wonder not at that, wick *King David* did, when he danced

ced before the *Ark* of the Lord; for, I would not at that time willingly have done any thing else; such was my joy, as I knew not how to con-ceale it. The reason I understand not; for, in other great Crosses from murmurings, and contradictions, which I sustained, never any such thing befell me: and even one of those things they reported of me was most insufferable. For, that of prohibiting me to sound, saving the displeasure of the most Reverend *Father* Generall, was a great ease to me: having often desired to close my life in peace, and quietness: although they, who caused this, had no such intention, but rather the doing me the greatest displeasure in the world; however, possibly, they had other good purposes therein. Sometimes likewise the great oppositions, injuries, and murmurings, which I suffered in founding, some moved with a good intention; others, with other ends afforded me consolation, but I remember not, that ever I felt such a joy, as this, in any affliction, that befell me. I confess, at some other time, any of the three things, which were at once laid on me, would have much troubled me. I conceive, my extraordinary joy arose from imagining, that, since the Creatures paid me in this coin, I did place my satisfaction in the *Creator*. For, I have ever thought, and clearly understand it, that whoever takes delight in earthly things, or humane applause, is extremely cozened; because, besides the little benefit we have [were it constant]; the men of this World are of one mind to day, and of another to morrow; and what one while they commend, they presently alter, and disparage. Blessed be thou, O Lord, my God, who art eternally immutable, Amen. Whoever serves thee to the end, shall live without end in a blessed Eternity.

I began to write these *Foundations* at the command of *Father* Dr. *Ripalda* of the Society of *Jesus* (as I said in the beginning) who was then *Rector* of the Colledge in *Salamanca*, to whom at that time I confessed, living in the glorious *S. Josephs* Monastery in that City, in the year 1573. Some of them I had writ, and then by multiplicity of business left off, not meaning to proceed further, because I confessed no longer to the said *Father*, by reason that we were in severall far distant Countries; and also, because of the many, and great Troubles, which that, which I have written, hath cost me; although, it having been always by my *Superior's* command, I reckon my pains well bestowed. Being much bent hereon, the Apostolick Commissary *Father* Dr. Fr. Hieron *gratiam de Matre Dei* enjoyned me to finish them. I told him the little leisure, I had, and severall businesses, that lay upon me (which, out of little obedience, I said to him) for, besides other indispositions I endured, it tired me exceedingly: notwithstanding he commanded me, by little and little, and as I

could, to finish them; so I have done it; submitting my self in every thing, and requesting, that, what is found therein said amiss, may be expunged; since, what to me seems the best, may prove the worst. So, it is finished to day, being *S. Eugenius's Vigil*, the 14. of November 1576. in *S. Josephs Monastery at Toledo*, where I now am, by command of *Father Fr. Hierom. Gratian de Madre Dei*, Commissary Apostolick, who at present is Superior of the *Discalceates, Men and Women of the primitive Rule*; as likewise Visitor of those of the *Rule Mitigated in Andalusia*, to the glory and honour of our Lord *Jesus Christ*, who reignes, and shall reigne Eternally. Amen.

For the love of our Lord, I intreat the *Sisters*, that shall read this Book, to recommend me to his *Divine Majesty*, that he may take pity on me, and deliver me from the pains of *Purgatory*, if I shall deserve to be there, and grand I may enjoy him. And because, whilst I live, ye are not to see this, let me reap after Death some benefit for the pains, and weariness sustained in writing it, and the great desire, I writ it with, to hit right in saying something, that may afford you consolation, if they think fit to let you read it,

Being at *S. Josephs in Avila* on the *Vigil of Pentecost* in the *Hermitage of Nazareth*, considering an eminent favour our Lord had done me twenty years since, or thereabout, on the like day, a great impetuosity, and fervour of spirit seized me, which entranced me. In this great recollection, I understood from our Lord that, which I will now relate, that I should tell the *Fathers Discalceate* from him; That they should endeavour to observe four things, which whilst they observed, their ORDER should go on increasing; but, failing therein, they might be sure, it declined, and degenerated from its Original. First; that the SUPERIORS should agree, and hold together. Secondly; that, though it was expedient, they should have many COVENTS; yet, in each, but few FRIERS. Thirdly; that they should converse little with secular persons; and that little, for the good of their Souls. Fourthly; that they should teach rather by works, than Words. This was in the year 1579. and for a signall Truth I averr it, and subscribe it with my Name.

TERESA DE JESU.

CHAP.

CHAP. XXXII.

Of the FOUNDATION of the MONASTERY of
VILLANOVA.

THE *Foundation of Sevil* being finished, the *Founding* was forborn for above four years, by reason of great, and terrible Persecutions, that unexpectedly arose against the *Discalceates* of both Sexes: for, though heretofore they had suffered much, yet not in that extremity; for the Persecution grew to that pass, as utterly to ruine the *Reformation*,

The Devill discovered sufficiently, how much this holy Beginning, laid by our Lord, displeased him; and knew, by its spreading, it was *His* Work. The *Discalced Friers* suffered much, especially the *Superiors* of them, from the heavy accusations, and oppositions of almost all the Fathers of the *Mitigated Rule*. These had so informed our most Reverend Father General, that, although he were very holy, and he, that had given the licence for founding all the *Monasteries*, except that of S. Joseph at *Avila*, which was the first, and was erected by leave from the Pope, he much urged, and insisted on it, that the *Friers Discalced* might proceed no further (for to the *Nuns Monasteries* he was ever favorable) and, because I assisted herein, they disgraced Me with him, which was the greatest cross, I endured in these *Foundations*, though I have sustained many, and great ones. For, on one side, many eminently learned, to whom I confessed, liked not my desisting from promoting, and furthering a Work, which I evidently saw was acceptable, and conduced to the service of our Lord, and increase of our Order. On the other side, to go against that, which I saw was my General's command, was a kind of Death to me; for, besides my obligation to him, by being such a one, I loved him very dearly, and it was but my Duty. The truth is, that, though I had a mind to pleasure him therein, I could not; because I had *Apostolicall Visitors*, whom I must necessarily obey. Meanwhile dies the Pope's *Nuncio*, a great lover of vertue, and consequently a special friend, and favourer of the *Discalceates*. Another succeeded, sent, it seems by God, to exercise our patience: he was somewhat allied to the Pope; and doubtless a Servant of God; only he began to take much into his thoughts the protecting the *Fathers Calceate*; and, agreeably to the informations, which these gave him of us, he imagined strongly, that it was fit, these

beginnings should go no further : hereupon he began to put his designe, and intention in execution with extreme rigour, condemning, imprisoning, and banishing those, who, he conceived, might make some resistance to him.

See chap.
31.

Those, who suffered most, were, *Father Antonia de Jesu*, who began the first *Covenant* of the *Discalced*; and *Father Hieron Gratian*, whom the former *Nuncio* had made *Apostolicall Visitor* of the *Fathers Calceate*: the chief displeasure, he took, was against him, and against *Father Marian de Sancto Benedicto*. Who these *Fathers* were, I have declared in the preceding *Foundations*; others likewise of the more principal he punished, though not so severely: he prohibited these, under sharp Censures, the managing any business. It was sufficiently manifest, that all came from God, and that his Majesty permitted it for a greater good; and that these *Father's* Vertue might be more conspicuous; as it was. He appointed for *Visitor* one of the *Mitigated Fathers*, that he should visit our *Monasteries*, as well of *Nuns*, as *Friers*; which, had it succeeded, as he imagined, might have proved a great Cross; though in effect we suffered exceedingly, as shall be written by one that knows how better to express it, than I. I do but glance hereat, that the *Nuns* who come after may understand, how much they are bound to advance forward in perfection, since they find plain, and easy, what hath cost those now living dear; some of them having suffered at that time exceeding heavy and false Calumnies; which caused in me great compassion, and afflicted me incomparably more, than what I felt my self (nay this much pleased me rather): it seemed to me, that I was the cause of all this tempest, and that, had they cast me into the Sea, as *Jonas* was, it would have ceased. Praised, and blessed be God, who defends the truth. And so it fell out here; for, when the *King, Don Philip II.* understood what had passed, being informed of the Life, and Vertue of the *Discalceates*, he so condescended to protect us, that he would not have the *Nuncio* alone judge our cause, but allotted him four *Assessors*, grave Persons, three of them *Religious Men*, for the better examining the Justice of our Case. One of these was *Father Dr. Peter Fernandez*, a Person of very holy life, eminent learning, and great authority; he had been *Apostolick Commissary*, and *Visitor* of the *Relaxed Fathers* of the *Province of Castile*; to whom we *Discalced* also were subject: He very well understood the truth; how both the one, and the other lived; for, all ours desired nothing else, but to have this known. So, when I saw the *King* had nominated Him for our Judge, I accounted the business as good as done; as, through Gods Mercy, it now is. His *Divine Majesty* grant, it be to his honour, and glory. Although many
Bishops

Bishops, and prime *Lords* of the *Kingdom* procured with great solicitude to inform the *Nuncio* of the truth, yet all this little availed, had not *God* used the *King* as an Instrument. We are all, *Sisters*, exceedingly bound to recommend him always in our prayers to our *Lord*, and to pray for them who have protected this *House* of his, and of the *Virgin* our *Lady*; and so I recommend them much to you. You see now, *Sisters*, in what case I was to found any more: in our *Monasteries* we were all taken up continually with Prayers, and Penances, that our *Lord* would promote what was already begun, if it were to his service.

In the beginning of these great Troubles, which I have so briefly recounted (and haply will seem few to you; but, being for so long a time sustained, were very many) I being at *Toledo*, come from the *Foundation* of *Sevil*, in the year 1576. a *Priest* of *Villanova de la Xara* brought me letters from the community of the Town, and came to conferr with me about receiving for *Nuns*, and building them a *Monastery* there, Nine Women, that were got together in an *Hermitage* of the glorious *S. Ann*, which had on the side of it a little house, wherein they had lived for some years, and that with such recollection, and sanctity, as induced all the people thus to procure the completion of their Desires. A *Doctor* also writ to me, *Curate* of the place, called *Augustine de Evrias*, a learned man, and of great Vertue: he aided them, what he could, in this holy Work. It seemed to me a thing no way fit, for these reasons following. First, because it was, methought, a matter very difficult, for persons, already enured so many years to their own way of living, to conform to that of our *Order*. Secondly; because they could scarce maintain themselves, and the Town is little more than a thousand families; where, to live on Alms is small relief; for, though the *Community* offered to maintain them, it was not like to last. Thirdly; they had no House. Fourthly; it was far off from our other *Monasteries*. And, though they told me, they were very vertuous Women, yet having not seen them, I could not judge, whether they had those qualifications, we require in our *Monasteries*: and so I purposed to do nothing at all therein. But first I would communicate it to my *Confessor*, who was *Doctor Velasquez*, *Canon*, and *Professor* at *Toledo*, a man very learned, and vertuous, the now *Bishop* of *Osma*: for I ever use, not to do any thing on my own head, but by advice of such persons. When he saw the letters, and understood the business, he bade me, not wholly to dismiss it, but make them a civil answer; because, since *God* conjoined so many hearts together in the same design, it argued, he intended to be served thereby: I so ordered matters, that I neither absolutely accepted, nor relinquished it.

Whilst

Whilst the People continued their importunity, and procured the mediation of severall for my admitting it, it passed on to the year 1580. and it ever seemed to me impertinent, to admit this *Monastery*; yet when I returned my Answer, I could not give an ill one, nor utterly exclude it.

It fell out, that *Father Antonio de Jesu* came to finish his Banishment in a *Covent* of our *Lady of Succour's*, which is Nine miles from *Villanova*, whither he went to preach: and the *Father Prior* of this *Covent* (who at present is *Father Gabriel of the Assumption*, a very discreet person, and great Servant of God) accompanied him, and that very willingly, being both intimate acquaintance of *Dr. Ervias*. On this occasion they began to conferr with those holy *Sisters*, and were so satisfied concerning their Vertue, and so far disposed, and perswaded by the people, and the *Dr.* that they made this their own business, and very effectually began to urge me to admit this *Foundation*. And I being in a *Monastery* of ours of *S. Josephs* at *Malagon* above seventy miles distant from *Villanova*, the same *Father Prior* came on purpose to speak with me, giving me an account how it was feasible; and that, after it was founded, *Dr. Ervias* would bestow on it three hundred Crowns a year out of a *Living*, he had, procuring leave from *Rome*. This I made little reckoning of, as seeming to me a matter not effectible, nor lasting (though this being done, together with that little which they possessed, was full enough) and so I gave *Father Prior* divers reasons, that he might see, it was not expedient to found it, and, in my judgment, seeming very sufficient. Last of all I bade him, that he, and *Father Antonio de Jesu* should consider well of it; for I left it upon their Consciences; conceiving, what I said to him, enough to dash that design. After he was gone, I reflected, how hot he was for erecting it, and that he might perswade our present *Superior* thereto, *Father Dr. Angelo de Salazar* of the *Relaxed Carmelites*: and thereupon I presently writ to him, desiring him to grant no such licence, for the reasons, I mentioned: so, he answered, He would not, unless I approved thereof.

Some six Weeks passed, or somewhat more, when, I conceiving the business quite laid aside, lo, a Messenger comes to me with letters from the *Community*, Whereby they engaged, to provide them necessaries; and *Doctor Ervias*, to perform, what he had promised: I received also letters from those two *Reverend Religious Men*, importunately pressing, and requesting me. I was so afraid to admit these *Sisters*, because I thought some faction, and opposition against those, that should go thither, would certainly follow, as ordinarily happens; and likewise, because I saw no certainty for their maintenance; (for that, which they offered, was not
of

of a forcible obligation) that I fell into a great confusion, and perplexity. I perceived afterward, it was the devill ; because, though our Lord had given me courage enough, yet I was then so pusillanimous, that, methought, I had no confidence at all in God. But at length the prayers of those holy Servants of God prevailed.

One day after Communion, and recommending it to our Lord, as I did often ; for, that, which first moved me to make a good Answer, was a fear, lest I might hinder the proficiency of some Souls (because all my desire was ever, to find out some means, whereby our Lord might be praised, and that there might be some to serve him in greater perfection) his Majesty gave me a sharp reprehension, saying : *With what treasures have the Monasteries been built, that hitherto were founded ? Never doubt the admitting this house, which will turn to my great service, and the benefit of Souls.* O how powerfull and efficacious are the words of God ! for, the understanding not only apprehends them, but is thereby enlightened, to know the truth ; and the will disposed, to be willing to execute them. So it befell me here ; for, I not only willingly admitted this Monastery, but, methought, I did ill in suffering my self to be swayed with humane reasons ; having seen that, which by means of this holy Order his Majesty hath effected, so to transcend all Reason. Now being resolved to admit this Foundation, I conceived, it would be necessary for me to go thither with those Nuns, that were to stay there, for divers reasons, that presented themselves to me, though my nature relucted much, because I came to Malagon very sick, and so continued still. But, knowing, God was thereby to be served, I gave an account thereof to my Superior, desiring him to appoint, what he thought best. He sent me a licence, and command, to go thither in person, and be present, taking with me such Nuns, as I best liked : which put me into great solicitude, being to chuse such, as could live with those, that were there already : Recommending this much to our Lord, I took one for Prioress out of the Monastery of S. Joseph in Toledo, and two out of that of Malagon ; one of them for Sub-prioress : and it, being so earnestly recommended to our Lord, succeeded very prosperously, which here I accounted no small favour ; for in those Foundations, which begin from our selves only, all things become well accommodated.

Father Antonio de Jesu, and Father Prior Gabriel of the Assumption came to fetch us. The people having furnished us with necessaries, we left Malagon the Saturday before Lent, the 13. of February, in the year 1580. I found my self in travelling so well, that, methought, I was never sick : and much wondering at it, I considered, how much it imports

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not to regard our want of health, when opportunities of serving God present themselves, whatever opposition lies before us; since he is able, of weak, to make us strong; of sickly, healthy; and, when he will not do so, then is it best for our souls, to suffer: for, why is life, and health given us, save to lose in the service of so great a King, and Lord; and, keeping our eyes fixed on his honour, to forget our selves? Believe me, *Sisters*, ye will never take harm, nor lose, by going this way. I confess to you, my wickedness, and weakness hath oft made me fear, and doubt; yet I remember not, since our Lord gave me the habit of a *Discalceate*, and some years before, but that of his mercy he gave me grace to overcome these Temptations, and to enure my self to embrace, what I knew most conduced to his Service, how difficult soever. I perceive plainly, how little that was, I did on my part; but God desires no more, than such a resolution from us, for to do afterward the whole thing himself on his part. Be he for ever blessed. *Amen.*

We were to pass by the *Monastery* of our *Lady* of *Succour*, mentioned before, which was nine Miles from *Villanova*, and there to stay, and give notice, that we were come near, it being so before agreed on: and it was fit, I should in all obey those *Fathers*, we went with. This *Covent* stands in a Desert, and very pleasing solitude; and, when we drew nigh, the *Religious* came out to receive their *Prior* in decent Order. As these went in this *Procession* barefoot, and with their poor *Clokes* of course cloth, they caused devotion in us all; and I especially felt great tenderness, imagining my self then to be in that flourishing Age of our Holy *Fathers*. They seemed in that field so many odoriferous White Flowers; and such I believe they are in *Gods* sight; for, in my opinion, he is very faithfully served there. They went to the *Church* saying *Te Deum* laudamus with voices much mortified. The Passage to the *Church* is under ground, as through a Grott, which represented that of our holy *Father Elias*. Indeed I felt so great inward joy, that I would have accounted a far longer Journey very well bestowed: though I was exceeding sorry for the Death of the *Blessed Cardona*, by whose means God founded this *Covent*; in regard I had not the happiness to see Her, though much desiring it.

I conceive it not amiss here, to relate something of her Life, and by what means our Lord would have this *Covent* founded there, which hath been so exceedingly advantageous to many souls of the places adjoining, as I have been informed; and likewise, that, beholding the great Penance of this *Saint*, ye may see, my *Sisters*, how short We come thereof; and may reinforce your selves afresh to serve our Lord: Since there is no reason

reason, why we should be behind Her, who descend not from so Noble a Stock; for, though that signify nothing, I mention it, because she lived in abundant plenty, suitable to her quality, extracted from the *Dukes of Cardona*; whence she was called *Donna Catharina de Cardona*: but, after she betook her self to penance, writing sometimes to me, she subscribed only, *The Sinner*. Concerning her Life, before *God* did her so eminent favours, they will acquaint you better, who shall undertake particularly to write of it; there being many passages in it worth relating. But, lest haply such thing should not come to your knowledge, I will recite of it here, what certain persons, deserving credit, who conversed, and treated with her, have told me. This *Saint*, living amongst personages, and *Lords* of great quality, had extraordinary care of her soul, and did much penance. She had an extream desire of retiring some whither, that she might enjoy *God* alone, and wholly apply her self to penance, without any one's disturbing her.

Hereof she conferred with her *Confessors*, who consented not thereto. For, the World being now so set upon discretion, and humane prudence, without remembring the extraordinary privileges, and favours, *God* did the *Saints* of both Sexes, that served him in the Desert, I wonder not, that they thought it an Extravagancy. But, since his *Majesty* failes not to favour sincere desires, for putting them in execution, he provided, that she went to Confession to a Father of the Order of *S. Francis*, called *Fr. Francis de Torres*, Whom I know very well, and hold for a *Saint*: he hath lived many years with great zeale of Penance, and Prayers, sustaining likewise many, and sore persecutions. Doubtless, he thoroughly understood the favours, *God* doth such, as dispose themselves in earnest to receive them: and thereupon bade her not deferr, or procrastinate, but courageously follow the call of his *Divine Majesty*. I know not, whether these were the precise Words; but such we may conjecture them, since she presently put them in execution.

She declared her mind to a *Hermit* that lived at *Alcala*, intreating him to conduct her to a place, without acquainting any therewith. They came where this *Convent* is, and found there a little Caverne, that would scarce hold her, and there the *Hermite* left her. But, what an excess of Love brought her thither? since she took no care for her Diet, nor of the dangers that might follow, nor of the infamy, she might incur with people, when no where appearing. How inebriated with the love of *God* must this holy Soul needs be? wholly absorpt; and anxious, lest any should hinder her of enjoying her sweet *Spouse*; and how resolute to have no more acquaintance with any thing of the World? for, thus she deprived

her self of all the delights, it could afford her: Let us consider this well, *Sisters*, and observe, how at one blow she overcame all: for, though it be not less, which, by entering into this holy *Order*, ye perform, offering to *God* your whole Will, and professing solitude, and perpetuall Claufure, yet I know not whether afterward these first fervours may decay in some, and we again in some things become subject to self-love. His *Divine Majesty* grant, it prove not so: but that, imitating this *Saint* in outwardly quitting the World, we may also for our interior in all things keep far from it.

I have heard many things of the great austerity of her life, whereof, it is likely, the least part is known; because living so many years in that Solitude, with extreme desires of doing Penance, without any to restrain her, doubtless she used her Body very severely. I will relate, what some persons, and particularly our *Nuns* of *S. Joseph* in *Toledo*, whom she went to see, have heard from her self; who, as she discoursed with the *Sisters* in simplicity, (for so did she also with other persons, her candor, and sincerity being singular) so questionless she must do it with great humility; for, as one who well knew, there was nothing good in her that was hers, she was far from all vain glory, and delighted to tell the favours, and graces *God* did her; that, for these, his holy Name might be praised, and glorified. A thing very dangerous for those, who have not arrived thus far, because at least it may prove a Temptation to them, or a blazoning of their own praise: but her integrity, and holy Simplicity cleared her herein; for I never heard her taxed of any such defect. She said, she lived eight Years in that Cave, and passed many days only with roots, and herbes of the field: for, when the three loaves were eaten, which he who accompanied her left with her, she had nothing, till accidentally a shepheard went by, who afterward supplied her with Bread, and Meale; for, her Diet was certain litle Cakes baked by the Sun, and nothing else; and this every three days: the truth hereof is also avouched by the *Religious* that live here. She was so spent with such immoderate fasting, that, when she went about the erecting a *Convent*, and they made her sometimes eat a litle Herring, or such like things, she rather got hurt, than good thereby. She never drank Wine, that I heard of. She disciplined her self with a sharp Chain, and continued it many times two hours, or an hour and half. Her Hair-clothes she wore, were extreme rigid, and pricking; for a certain Woman, which returning from pilgrimage lodged with her, told me, that, pretending to be asleep, she saw her put off her Cilices full of blood, and cleanse them. That was more, she suffered from the devills (as she related to those *Nuns*, I mentioned).

mentioned) who appeared to her in the shape of Mastive Dogs, very big, and terrible, leaping upon her shoulders, and otherwhiles like Snakes : but she feared them not at all. After she had founded the *Covent*, yet she still lived there, and lodged in her *Grott* : never going out, except when she went to the *Church-Service*: and, before the *Covent* was founded, she went to hear *Mafs* at a *Church* of the *Fathers de la Merced*, which was a Mile off, and sometimes on her knees. Her Clothes were of the naturall colour, her Inner garment of Sacking, made so, that all thought her a man. After she had lived there solitary so many years, our *Lord* would have the fame of her Sanctity divulged ; whereupon out of devotion, and the good opinion, they had of her, she was continually visited, so that she could not free her self from the people. She spake with charity, and love to all ; the concourse of people daily increased ; and happy he, that could speak with her. She was so tired, and disgusted herewith, that she would say, they killed her. It was scarce Day, but the field was all full of Coaches : and from about the time the *Religious* began to live there, they had no other remedy thereof, save to lift her up on high, to give them all her Blessing, and so free them selves from the throng. After she had been eight Years in this Cave (which by those, that went to see her, was enlarged) she fell into an extreme sickness, of which she thought she should dy ; yet, for all her disease, she would still continue in that *Grott* with admirable patience.

She began to have a great desire to erect a *Covent* of *Religious* there ; and thus she continued some time, not knowing what *Order* to have it of. When being once in prayer before a *Crucifix*, which she always carried with her, our *Lord* shewed her a white Cloke ; by which she understood, it was to be of *Discalced Carmelites*, she formerly never having any notice of them, or that they vvere at all in the World : and there vvere then only two *Covents* founded, that of *Manzera*, and that of *Pastrana*. She had questionless informed her self hereof ; and hearing that there vvas one in *Pastrana*, having in times past maintained great correspondence vwith the *Princess* of *Evoli*, vvife to *Prince Ruy Gomez*, Lord of *Pastrana*, thither she vvent to procure the erecting this *Covent*, vvich she so much desired. There in *S. Peters Church* (for so 'tis called) in the *Covent* of *Pastrana*, she took the Habit of our *Lady*, though not vvith a purpose to be a *Nun*, or *Professed* ; for she had never had any inclination thereto, because our *Lord* guided her by another vvay : she thought that Obedience might deprive her of her intended austerity, and beloved solitude.

She received the Habit of our *Lady* of *Carmel*, all the *Religious* being

present. There was *Fr. Marian de Sancto Benedicto*, mentioned in the former *Foundations*, who told me, he had then a great Suspension, and Rapt, that quite alienated him from his senses: and, being thus, he saw many *Friers*, and *Nuns* dead, some beheaded, others with their legs, and arms cut off, according as they were Martyred; for, this was intimated in that Vision: and he is one, that would not speak it, unless he saw it; nor is his spirit wont to have such suspensions; God not leading him by that way. Pray to God, my *Sisters*, that it prove true, and that we may deserve, in our times, so great a Blessing, that we be also of that Number. The holy *Cardona* began from *Pastrana* to procure means for making her *Covent*; to this purpose she went to the *Court*, which she so willingly forsook (this being no small cross to her) where she wanted not many murmurings and troubles. For, when she was abroad, she could not get from the Crowd, and this befell her where ever she went; some cut her Habit, others her Cloke. Then she went to *Toledo*, where she lodged with our *Nuns*. They all affirmed to me, that the fragancy was so great which issued from her Body, that even her Habit, and Girdle, after she left it off (for they took it away, and gave her another) kept that smell; a thing which exceedingly moved them to praise our *Lord*: and, the nearer they came to her, the greater was the scent; though her Clothes were such, as by reason of the extreme heat then, they should rather have stunk. I know, they would not have said it, had it not been all truth; whereupon they conceived great devotion. At *Court*, and other places, she got much Alms for building the *Covent*; and, procuring a licence, it was founded. The *Church* was built, vvhhere her Grott vvas, and they made her another apart out of the way, where was a Sepulchre made of embossed work; and there she spent most of her time, night, and day. This lasted not long; because she lived not above five years and a half after founding the *Covent*: for, considering that her life then so austere, and full of penance, and how much of it had passed before, it seemed a thing supernaturre, that she lasted so long. Her death followved in the year 1577. and her Funerall was kept (as I understand) with great Solemnity: for a *Gentleman*, called *Don John de Leone* spent liberally thereon. She lies novv buried in a Tomb vvithin a Chappell of our *Lady's*, to vvhom she vvas singularly devoted, till a Larger *Church*, than that at present is, be built, to interr her blessed Body in, as is fit. For her sake this *Covent* is had in great Veneration: so that, it seems, the same devotion continues still in it, and in all this Situation, especially in beholding that solitude, and Grott, vvhere she lived, before the *Covent* vvas built. They assured me, she was so vvearied, and afflicted, to see the great multitude, that came to visit her, that she

she would have gone into another Country a farr off, where none might take notice of her; and that, for this purpose, she sent for the *Hermite*, that brought her thither, to remove, and convey her to another place: but found, He was dead. Our Lord having determined, that this *Church*, and *Convent* should be erected to his *B. Mothers* honour, suffered her not to go away from it; He being (as I hear) greatly served here. The *Religious* are piously, and rightly disposed, which is evident by their exterior, how much they delight to be separated, and sequestred from the world: especially the *Prior*, whom our Lord took even from great conveniences, and delights, to assume the habit, but hath amply recompensed him, by converting his secular regalos into spirituall. They shewed us much kindness here, giving us for the use of the *Foundation* what they had to spare in the *Church*: for, this holy Woman being beloved of so many eminent persons, the *Church* aforesaid was well provided of furniture. I received extraordinary consolation all the time I was there, though to my great confusion; which also continues still: because I saw she, that had there done so severe Penance, was a Woman like me, and more tender, being of such quality, but not so great a Sinner, as I; for, herein is no comparison betwixt Her, and me; and I have received much greater favours from our Lord in many kinds; his Mercy being most abundant in not having hitherto thrown me into Hell, as my most heinous sins deserved. Only the desire of amendment comforts me; yet not much; because my whole life is run out in Desires, and Works I do none. The infinite Mercy of God in whom I have always trusted, succour me, through the Merits of his most holy Son, and of the *Virgin our Lady*, whose habit (by the bounty of our Lord) I wear.

One day, after I had communicated in that holy *Church*, a very great Recollection befell me, with a Suspension, that took away my senses. In it by an Intellectual Vision was represented to me this holy Woman, as a body glorified, and some *Angels* with her, bidding me, *Not grow weary, but endeavour to go on in these Foundations*. I understood, though she did not signify so much, that she assisted me with our Lord: She told me also another thing, which there is no occasion, I should write. I was much comforted, and desired troubles exceedingly; and I hope in the goodness of our Lord, by so acceptable assistance; as this *Saint's* prayers, I shall be able in something to serve him. Ye see here, my *Daughters*, and *Sisters*, how soon those her Troubles are ended; when as the Glory, she now enjoys, shall last for ever: let us now force our selves, for the love of our Lord, to follow the steps of this our *Sister*, debasing our selves, as she did: for, we shall quickly come to our journey's end, since all passeth away.

We

We arrived at *Villanova de la Xara* the first Sunday in Lent, the 21 of February, on the Vigil of *S. Peters Chair*, and the day of *S. Barbarianus* in the year 1580. The same day was set up the most Holy Sacrament in the Church of the Glorious *S. Ann*, about the time of high Mass. There came forth that whole Corporation, and some others with *Dr. Ervias* to receive us: and we alighted at the Parish-Church, which was a good way from *S. Ann's*.

So great was the joy of all the people, that it afforded me much consolation, to see how cheerfully they received the Order of the *B. Virgin our Lady*. The Bells were heard to ring joyfully afarr off. As soon as we entred the Church, they began to sing *Te Deum Laudamus*; the Musick one verse, the Organ another. That ended, they having the most Holy Sacrament ready on one Carriage, our Lady's Image on another, with Crosses, and Standards: the Procession set forward toward *S. Anns Hermitage* with great solemnity, and most decent order. We with our white Clokes, and Veils before our faces, went in the middle, near to the most holy Sacrament: and next unto us our *Discalced Friers*, who came in good number from the Covent of our *Lady of Succours*: the *Franciscan Fathers* also came in Procession (there being a Covent of them in the town) and with them a *Dominican Frier*, who was then here; for, though he were alone, it pleased me to see that Holy Habit there.

It being a long Way, severall Altars were erected therein, at which sometimes they staid, singing certain elegant Compositions in praise of our Order: which caused great devotion in us, to see, how all extolled that great God, whom they carried along with them; and how for his sake, such account was made of seven poor *Discalced Women* of us; that vvent in company: although at that very time I vvas confounded exceedingly, to consider, that I vvent amongst them, vvho, had they treated me according to my merits, should have bandied all against me. I have made you, *Sisters*, this long Narration of the honour done to the Habit of the *B. Virgin*, that ye may praise our Lord, and beseech him, that he may be vvell served in this Foundation. For, I am more delighted, vvhen in founding I suffer great persecutions, and troubles, and I more vvillingly recount them to you. True it is; that those *Sisters* that lived there before vve came, endured enough for about six Years; or at least five and a half, after they had entred this house of the glorious *S. Ann*, besides the extreme poverty and pains, they took to get their Viſtualls: for they vvould never ask Alms, lest those of the place might think, they retired thither to be maintained by them. I say nothing of their rigorous penances, in fasting much, eating litle, lying hard, and living in a very strait House:

which in so strict Claufure there, as they always kept, was trouble enough. But the greatest affliction they suffered (as they told me) was the extreme desire of receiving our Habit: this tormented them exceedingly, day, and night, as conceiving, they should never arrive thereto: whereupon their whole prayer was, the requesting this favour of God with continuall tears: and, either seeing, or hearing of any obstacle, or difficulty, they grieved excessively, and increased their penances. Out of their gettings they paid the Messengers sent to me; thus lessening their Diet: and hereby also they shewed to such, as were able to have relieved them, that they could sufficiently maintain themselves in their mean condition. I well perceived, after I conversed with them, and beheld their Sanctity, that their Prayers, and tears had prevailed, and obtained of our Lord the Order's admitting them: and I account it a much greater treasure, that there are such persons in our *Monasteries*, than the having large Revenues: and I hope, that both my satisfaction, and theirs shall go on still increasing.

When we came into the House, they were all at the Door within, every one apparelled after their own fashion; for they were in the same attire wherewith they entred, having never taken the habit of *Religious* persons, expecting ours still: though that, they wore, was very modest; but herein might easily be gathered the little esteem, they made of themselves, by their being so ill-favourably dressed, and almost disfigured; which evidently discovered the great penance, they had done. They received us with many tears of joy; which, as plainly appeared, were not counterfeit. In this their joy likewise was seen their singular Vertue, Humility, and Obedience to the *Priores*; and to all the *Sisters*, that came to the *Foundation*, they shewed such obsequiousness, that they spent themselves in desiring to pleasure them in any thing. All their fear was, lest they should return back again, affrighted, possibly, with their extreme Poverty, and their little Cottage, they saw. None of them ever governed the rest, but each with much humility laboured, and wrought, what they could. Two, that were the ancientest, managed the necessary business; the rest never spake with any. They slept very little, because of getting their Victualls; and not losing their Prayers; wherein they spent many hours, and on Festivals the whole Day. They were directed therein by the Books of Father Lewis of *Granada*, and Father Peter of *Alcantara*. They spent much of their time in reciting the *Divine Office*, with that small skill they had in reading (for, only one could read well) and this not in the modern *Breviaries*; because certain *Priests* had given them some, which served no more for their

their own use, these being of the old *Roman* Edition, that was used before the *Council of Trent*: and, being unskillfull in reading, they were at it divers hours, and said, doubtless, many things irregularly, and made many mistakes through ignorance therein; but *God* accepted their good intention, and pains: the best was, they said it in a place, where they could not be heard by people abroad. When *Father Antonio de Jesu* began to perceive it, and to converse with them, he made them say only our *Lady's Office*. They had an Oven in the house, wherein they baked their Bread; and they did every thing with such concord, as if they had one to command them like a *Superiours*. All which afforded me great occasion of praising *God*; and the more I conversed with them, the more I was pleased in my being come. Methinks I would not for the many troubles, which I might have undergone, have neglected the comforting these Souls. My Companions, that staid there, told me, that for some days at first they found some reluctance in themselves [to live with them] but soon after, when they perceived, and discovered their singular Vertue, they rejoiced exceedingly to live with them, and loved them entirely. O how powerfull is holiness, and vertue! it is very true, those [brought thither] were such, as would have feared no difficulties, or troubles, how great soever, but courageously have sustained them by our *Lords* assistance; for they desired to suffer much for his Service. And that *Nun*, that finds not in her self this desire, let her not in any wise account her self a true *Discalceate*; since our desires should not tend to ease, but suffering, that we may in something imitate our *Sponse*. His Majesty vouchsafe to give us grace, so to do.

The Originall of this *Hermitage* of *S. Ann* was in this manner. There lived here a *Priest* born at *Zamora*, called *Diego de Guadaluara*, who had bin a *Religious Man* of our Order of our *Lady of Carmel*; and he joyned to his House this *Hermitage*, having convenience there for hearing *Mass* said in it. Moved with devotion, as being a very vertuous, and retired Man, he went to *Rome*, and got a *Bull* with many *Indulgences*, and Pardons for this *Church*, or *Hermitage*. Being near his end, he appointed by *Will*, that this House, and all his Goods should go to the founding a *Monastery* of *Nuns* of our *Lady of Carmel*; and, if this succeeded not, that a *Chaplain* should be procured, to say every week certain *Masses* there: but, intending, when ever the *Monastery* was built, there should be no further obligation of saying the forementioned *Masses*: thus it continued with a *Chaplain* only above twenty years, having a very small Rent; for, when these women came thither, they had nothing but the meer empty House, the *Chaplain* living in another house of the Chappelry

Chappelry; that now will fall to us with the rest, thought it be very little; but so great is the Mercy of God, that he will not faile to be a *Protector* to the House of his glorious *Grandmother*: His *Divine Majesty* vouchsafe to be always served therein; and let creatures praise him for ever and ever to all eternity. *Amen.*

C H A P. XXXIII.

The Foundation of the Monastery of Palentia.

AT my return from the Foundation of *Villanova de la Xara*, my *Superior* commanded me to go to *Valladolid*, at the request of *Don Alvarez de Mendoza* a *Bishop* of *Palentia*, who admitted the first *Monastery* of *S. Joseph* of *Avila*, and who hath always favoured us, and doth still, in every thing belonging to our *Order*; He having left the *Bishoprick* of *Avila*, and accepted that of *Palentia*, our *Lord* put it in his heart to desire the erecting here another *Monastery* of this holy *Order*. When I was come to *Valladolid*, I fell so extreme ill, that all thought, I would dy. I was so averse, and so far from thinking, I could do any good therein; that, although the *Prioresse* [*Maria de S. Baptista*] of our *Monastery* of *Valladolid*, much desiring this *Foundation*, exceedingly importuned me thereto, I could not assent, nor found I any ground for it; because the *Monastery* was to be founded in *Poverty*; and, on the other side, I was told, the *Town* was very poor, and would not be able to maintain the *Nuns*. I was about a year deliberating concerning the erecting this *Foundation*, together with that of *Burgos*; and at first I was not so unwilling thereto; but then I found out many inconveniences, though I went on purpose to *Valladolid* for nothing else. I know not, whether it were the extremity of the disease, and weakness, that I had; or the devil, who laboured to hinder the great good, that was afterward done there. The truth is, I am astonished, and extreemly afflicted (whereof many times I complain to our *Lord*) to see, how the poor soule shares in the body's infirmity, which, it seems, must perforce follow, and conform to its *Laws*, and conditions, thereafter as it imposeth necessities, and restraints. One of the foremost troubles, and miseries of humane life methinks, is this, the want of a generous *Courage* to master the *Body*; for, though the being sick, and enduring grievous pains be a trouble, yet, if the soule remain watchfull over it self, it makes no account thereof; because it serves her for a *Motive* to praise *God*, and she considers, that it comes from his

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Divine hand. But; for the one part of us to remain in suffering; and the other, for this, to cease operating, is a terrible thing; especially, if it be a Soule, that hath strong, and ardent Desires of not resting, either interiorly, or exteriorly, but of employing her self wholly in the service of her most great, and amiable God. She hath here no other remedy, but patience, the acknowledging her great misery, & resigning her self absolutely to Gods will, to do with her what he pleaseth, and as he will. Thus I was then, though on the mending hand; but my weakness was so great, that I had even lost the confidence, which Almighty God was wont to give me for the beginning these *Foundations*. All was rendred impossible: and, if I had then light on some person, that had encouraged me, it might have benefited me much; but the misery was; some increased my fears; and others (though suggesting some hopes) sufficed not to cure my Pusillanimity.

There happened to come hither *Father Doctor Ripalda* of the Society of *Jesus*, a very learned man, and a great servant of God, and who had a long time bin my *Confessor*. I gave him an account how I was, and that I took him in the room of God, requesting him to declare his opinion, being resolved to follow his Counsel. He began much to encourage me, and told me this Cowardize proceeded from Old age: but I saw plainly, that that was not it; for I am now older, and yet not so affected; he likewise must needs know it; but said so to argue it with me, and out-brave me, because I thought [what ever it came from] it came not from God.

The designe of this *Foundation* of *Palencia* went on alike with that of *Burgos*; I had nothing, either toward the one, or the other: but this hindred me not; for I use to begin so. That of *Palencia* about which I moved him, *Father Ripalda* bad me in no wise omit: the same a little before had *Father Balsasar Alvarez*, Provincial of the Society of *Jesus*, said to me in *Toledo*; but then I was well. This was enough to have enabled me to resolved, and, though in effect it moved me greatly, yet I was not fully resolved; for the devil, or (as I said) my disease held me still fast, though I much rather inclined to admit it. The *Prioress* of *Kalladolid* helped, all she could, hastening me forward, because she greatly desired a *Foundation* at *Palencia*; but, when she saw me so coole, she grew alike timorous. Now let the true Heat come, and warme me; since neither Men of the World, nor the servants of God suffice: whereby may be gathered, that it is not I many times, that act at all in these *Foundations*; but He, who is able to do every thing.

One Morning, after I had communicated, being in these doubts, and irreso-

irresolutions about erecting any Foundation, I besought our Lord to enlighten me, both in this, and every thing else, precisely to do his will, for, my tepidity was not such, that it could ever in the least abate of this desire. Our Lord, as it were chiding, said to me: *What are you afraid of? when was I at any time wanting to you? I am the same now, that I was: neglect not the erecting these two Foundations.* O great, and powerfull God! how do your Words differ from Mens! I became herewith so resolute, and valiant that all the world could not prevaile, by whatsoever opposition to have hindred me from attempting it. I began presently to negotiate the business; our Lord also began to afford me Means. I admitted two for Nuns, to purchase a House with their Portions; and, though they told me, *Palencia* was a poor Town, and that it was impossible to live there without liberall alms, I no more regarded it, than if they had not told me so; for, to found a *Monastery* with Rents, I already saw, was not then feasible: and, since God had it be made, his Majesty would take care of it: so, though I were not quite well, but as yet recovering, I resolved to go, notwithstanding the season was cold, & sharp; for I went from *Valladolid* on *SS. Innocent's* day, the year above-mentioned. And because a Gentleman of that place, who went to live elsewhere, had left us a house of his till *S. Johns* following, I writ to a Canon of that City (for, although I knew him not, yet I was told by a friend of his, that he was a Servant of God; and so I took it for granted, that by his means our Lord would help us much; as in other Foundations hath bin seen, that in every Quarter he selects some still to assist us; his Majesty well discerning the little I my self am able to do.) I writ (I say) to this Canon, intreating him, with all secrecy possible, to rid the house of him, that then lived in it, without telling him, what use it was for; because, though some eminent Persons had shewn a great liking thereof, & the Bishop inclined much to it, yet, methought, it was safer, to conceale it. The Canon *Reinoso* (for, that was his Name, I writ to) did so punctually; not only clearing the house, but providing us Beds, with many conveniences, and accommodations very compleatly; whereof we had need enough; for it was extreme cold, and the day before was exceeding redious with a Mist also so thick, that we could scarce see one another. It is true; that we rested little till we had fitted a place for saying *Mass* the next day, before any one knew that we were come; for, this I have found the best expedient in these Foundations: because, if we begin once to enter into opinions, and discourses, the devill endeavours to obstruct every thing; and, though he cannot have his will in a matter, yet he disturbs it. And so it was brought about, that betimes in the morning,

about Sun-rise, a *Priest* that came with us, called *Porras*, a great Servant of God, said *Masi*: and another, one much affected to the *Nuns* of *Valladolid*, named *Augustine de victoria*, who lent me Money to furnish the House, and did me many courtesies on the way.

There came with me five *Nuns*, and a Lay-Sister, [*Agnes de Jesu*, *Catharina de Spiritu Sancto*, *Maria de S. Bernardo*, *Joanna de S. Francisco*, and *Isabella de Jesu*, *Superiores*] who for a long time hath bin my Associate, so great a Servant of God, and so discreet, that she can assist me more than the rest, that are of the *Quire*. We slept litle this night, though we were weary with our tedious Journey, by reason of the rains that fell. I was much pleased, that it was founded on that Day, wherein, according to our *Breviary*, the Office of the holy King *David* is said, being particularly devoted to this *Saint*. Presently that Morning I gave the *Bishop* notice hereof, who never imagined, we were to come that day. He immediately came to visit us in great charity, which he hath always expressed toward us. He said, he would give us what Bread, we needed, and commanded his Officer to furnish us with divers things. The obligation is so great, he hath laid on our *Order*, that whoever of us shall read these *Foundations*, may understand, he is bound to recommend him, whether living, or dead, to our *Lord*; and this in charity I desire him. The joy that all the people manifested was so great, and universal, that it was very remarkable; for there was not one person, that disliked the business. The knowing that the *Bishop* had desired this *Foundation* conduced much thereto, he being exceedingly beloved there; but the people are generally of a better disposition, and generosity, than I had seen: so that I was every day better pleased with my having founded there.

The House wherein we were being none of ours, presently we began to consult of buying another; for, although that, we lived in, was also to be sold, we had no mind to it, because it stood in an ill place: and, with the supply, which I had of the *Nuns*, that were to be admitted, there seemed to be some ground to speak about it: for, though it were little, it was enough there. But, if God had not raised us up good friends, (as he did) all had bin nothing: for, the good *Canon Reinoso* drew in another intimate friend of his, called *Canon Salinas*, one of great charity, and judgment: and they both took care thereof, as though it had bin for themselves; and, I think, more; as they did also ever after for this *Mastery*. There is in that City a Church of great esteem, in the manner of a *Hermitage*, called our *Lady de la Strada*; whither for devotion resort huge numbers of that Town, and of the Country adjoining. The

Bishop

Bishop, and all conceived, we might be well there; for, though the *Church* had no house, yet there were two hard by, which, being bought, were, together with the *Church*, enough for us. This *Church* was in the gift of the *Chapter*, and a *Confraternity*: so the business was attempted. The *Chapter*, soon consented to us; but we had difficulty enough with the *Confraters*: at length they also yielded; for, (as I said) the Inhabitants of that town are as exceeding pious, and courteous, as any, I ever saw in my life.

When the Owners of the houses saw we liked them, they began to hold them high, and justly: I would needs go see them; and both I, and those likewise that came with us so disliked them, that I would by no means middle with them. It appeared evidently afterward, that the devil laboured exceedingly for his part, to hinder us: for, our going thither displeased him. The two *Canons*, who managed the business, thought it too far from the *Cathedral Church* (as it is;) but it stands in the most populous place of the City. At last we resolved, that that house was not convenient for us, and that another should be sought out. Hereupon those two *Gentlemen* the *Canons* with such care, and diligence began to enquire, omitting nothing, which they judged likely, that I exceedingly praised our *Lord* for it. One they liked, which belonged to one *Tamayo*; it had severall things convenient, and that fitted our turn well, and stood near the house of an eminent *Gentleman*, called *Suero de Vega*, who favoured us much, and greatly desired our coming thither, as likewise many in that quarter. This house sufficed not; but with it they gave us another, though such a one, as we could not well accommodate to the other. In conclusion, they reported so vvell of it, that I vvas vvvilling, it should be taken: but those *Gentlemen* vwould not, unlnefs I first savv it. I vvas so averse from going forth, and being amongst much people, that I told them, I relied upon them; but there vvas no remedy. At length I vvent thither, and likewise to the houses of our *Lady de la Srrada*; though vvith no intention to take them; but, to shevv the ovvner of this, that vve could be vvithout his, and that therefore he should not raise its price. Those of our *Lady's* looked so very ill again, both to Me, and my Companions, that vvent vvith me, that vve are still affonished, hovv they could seem so bad to us: and thus disgusted vve returned to that other; firmly resolved to take it, and meddle vvith none else: and, though vve met vvith many difficulties, yet vve mastered them, nothvvithstanding they could very hardly be remedied: for, to the making the *Church*, vvwhich also could not be large, must be quite taken all that, vvwhich vvas convenient for our dvvelling in. It is a strange thing for one to go reso-

lutely about a thing. The truth is, *God* permitted this, that I might trust little to my self. In fine therefore (as I said) vve determined to take this other house, paying the rate that vvas demanded; vvhich vvas high enough; and to vwrite to the Landlord, vvhich vvas not then in the City, but abroad in a place near. It seems impertinent, for me to insist thus on this subject of buying a House; but my scope is, to let you see, how much the devill laboured, to hinder our going to live in that of our *Lady's*: vvhich, every time I remember, I tremble at.

The two *Canons* (as I said) being resolved to take no other house, the next day, hearing *Mass*, I began to be solicitous, and much perplexed in my thoughts, vvhether I did vvell to take this House, and vvvith such anxiety, as scarce let me rest, or attend the vvhole *Mass*. I drevv near to receive the *B. Sacrament*; and, in taking it, I heard these vvords: *That of our Lady firs thee*: and this after such a manner, that it made me to resolve absolutely, not to take that, I intended, but those at our *Lady's*. Methought, it vvas hard, to break off a business so far gone; and vvhich the *Canons* vvvith so much solicitude had a greed upon. Our *Lord* answered me: *They know not, how much I am here offended; and this will be a great cure of it.* A doubt arose in my mind, vvhether that speech vv ere from *God*, or some delusion; though, by the effects, it produced in me; I knew very plainly, and certainly, that it was the Spirit of *God*. And presently our *Lord* said: *It is I.* Hereupon I remained very quiet; and the former cloud, and trouble, that oppressed me, scattered: though I was on the other side much ashamed, as not knowing how to recede from what was done, and from the much, that I had said in the matter of this house; especially that I had so disparaged to my *Sisters* these other houses of our *Lady*, telling them, I would not for all the World, we had gone to live there, before we saw them; though for these I much cared not; for, I knew well, they would judge favourably of what ever I did: but I was troubled for those, who so much desired the other house. I conceived, they would censure me as fickle, and self-willed, because I changed so quickly: a thing, I greatly abhor. But all these thoughts were notable to deter, or hinder me, little or much, from going to the houses at our *Lady's*; nay, now I remembered no more their being inconvenient: for, in comparison of the desire the *Nuns* had, of remedying one only veniall Sin, they accounted all the rest nothing; and I believe, every one of them that had known what I then knew, would have bin of my mind. It seemed good to me to make use of this remedy.

I confessed my self to *Canon Reinsse*, who was one of the two, that assisted me

me; though I gave him no account of this kind of spirituall things, because no opportunity had presented it self to me, to necessitate me to it; & being wont, in founding these *Monasteries*, to do ever what my *Confessor* advised me, to proceed more securely, I determined to tell him this matter under strict secrecy, and to hear, what he said to me; though I did not find my self very resolute to desist from doing that, I had understood in prayer, without giving my self much displeasure therein: but in conclusion I would have done it; because I trusted in our *Lord*, that he would do, what at other times I saw; namely, dispose, or incline the *Confessor* (though of another opinion himself) to do, and direct that, which he pleased. I began first to tell him, that many times our *Lord* used to instruct me in these matters, and that hitherto severall things had appeared, by which I plainly perceived, it was his Spirit: and so I related to him this, that had passed; but added, that I would do what he thought fit, though I should feele some reluctance in it. He is (though young) very discreet, pious, and judicious in any occurrent: and, notwithstanding he saw, I should be blamed herein, yet would he not resolve, the doing of that should be forborn, which I had understood in prayer. I told him, we would expect the Messenger; who was sent to the Master of the house, for an Answer: which he liked well. I trusted in *God*, that he would help us, as he did: for, having granted to the Landlord afore-said vvhat he desired, and asked, he novv demanded three hundred Crovvns more; vvvhich seemed very ridiculous; for, he vvvas already overpaid. Hereby vve perceived, it vvvas *Gods* doing; that the Bargain might be broken: for, the sale vvvas advantageous for the Landlord; and the demanding more aftervvvard, than vvvas agreed on had no colour, nor became it us to give it. This helped our business much, that vve said vve should never finish a Bargain vvwith him; but yet not altogether: for it vvvas manifest, that for three hundred Crovvns vve vvould not have lost a house that seemed fit for a *Monastery*. I vvished my *Confessor*, not to trouble himself, as touching my reputation, or credit, since he vvvas likewise of the same opinion vvwith me; but to tell his Companion, that I vvvas resolved, they should buy those of our *Lady's* at any rate, dear, or cheap. He is of a very sharp understanding; and, though nothing of vvhat I had heard in prayer had bin-told him, I believe, seeing so sudden a change, he vvould have imagined it, vvwhereupon he solicted me no further, nor pressed that agreement.

We have all since seen the great error, vve committed in that Bargain; for, vve are novv astonished at the great conveniences, and advantages of these other, besides the principall, namely, the singular benefit with

which is here apparently manifest; in serving our *Lord*, and his *Glorious Mother*; and in cutting off divers occasions of offending *God*. For there were frequent *Night-Vigils* kept there, and (it being only an *Heremitage*) many things might there be committed, the taking away whereof displeased the devill: but We on the other side were glad, that in any thing we were able to serve our dear *Lady*, and *Parson*: and it was ill done to defer it; for, we were not to have sought, or looked any further. It is evident, the devill here blinded us in many things; for, there are severall conveniences, not to be found in other places: and the content of all the people, who much desired it, is extraordinary; yea even those, who wished our going somwhither else, liked it extreme well. Eternally blessed be our *Lord*, who herein gave Me light; as I perceive, he always doth, when ever I happen to do any thing well: for, I more and more admire the little skill, I have in all matters: nor take it as spoken out of Humility, in regard I see it every day, and have experience of it; for, it seems, his *Majesty's* pleasure is, that I, and all should learn, and understand, that it is he alone, who doth these works; and that (as once by clay he restored sight to the Blind) so is he pleased to bestow light, and grace, on a thing so blind as I am, to produce an effect not so. Questionless in this affair (as I have said) intervened discoveries of strange blindness; which, every time I think thereon, move me to praise, & thank our *Lord* anew for it: yet am I not good even at this, nor know I, how he should endure me. His infinite Mercy be blessed. *Amen*.

So presently these holy friends of the *Virgin* hastened to Bargain for the Houses; and me-thought, they had them very cheap; they took much pains in it, &c. for, in each of these Foundations, *God* is pleased to give them, who assist us, matter of Merit; and I am she; that do nothing at all, as I have sometimes said, and would never give over saying, because it is true. Now, in furnishing the House, and paying so much money for it (for I had none) their trouble; and pains was very great, besides their being bound for it. For, in other places, before I could get security (for a less summe) I was fore pinched; and people have reason; for, if they trusted not our *Lord*, why should they Me, having not one farthing: but his *Majesty* hath done me the favour, that whoever hath passed their Word for me, never lost any thing thereby, nor failed of being very well rewarded for his pains; which I take for a signall favour.

The Owners of the houses being not content with the two *Canons* for security, the said *Canons* went to look the *Vicar*, whose name was *Arundentius* (I know not whether I remember it right; thus they now tell me it; for, in regard they called him the *Vicar*, I then knew not his Name)

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one so very charitable to us, that we are much obliged to him. Meeting one another accidentally the *Vicar* asked them, whether they went? They answered; to get him, to signe that *Bond*. At which he laughed, saying Do ye speak on this fashion to me, to engage for such a Summ? and straight without alighting from his Mule signed it: a thing much to be noted in our times. I am unwilling to give over extolling highly the great charity, I found in *Palencia*, both in particular, and generall. The truth is, it seemed to me to resemble the state of the *Primitive Church*, at least not usuall in these Ages of the world; To see, that we had no revenue; nay, that they were to provide us Victuals; and yet, not only not to withdraw themselves; but, to account the being able to do it, a speciall favour done them by God: and they said true, if it be looked on with a clear eye, and divine light; for, were it only the having one Church more, wherein the *Blessed Sacrament* is kept, it is a high favour. Be He for ever Blessed. *Amen*.

It is sufficiently manifest, that our Lord was pleased; here to have a *Monastery*, and that formerly many extravagances and disorders were committed, which were now cutt off. For, in regard divers persons kept *Vigils* there, and the *Hermitage* was solitary, all went not thither for Devotion; but it is otherwise now, and those inconveniences are remedied. The Image of the *Blessed Virgin* our Lady was ill placed; and used with great indecency; but the *Bishop Don Alvarez de Mendoza* hath put it by it self in a *Chappel*, which he hath built for it; and many things continually are done for the honour, and renown of this Glorious *Virgin*: whose Blessed Son be for ever praised. *Amen*.

Now, the *Monastery* being quite finished against the time that the *Nuns* were to remove thither, the *Bishop* would have them go in great solemnity one day within the *Octaves* of the most Holy Sacrament, coming over himself on purpose from *Valladolid*. The *Chapter*, the severall *Orders*, the *Clergy*, and well nigh the whole *City* were assembled with excellent *Musick*: and we all went in *Procession* from the House where we lived, with our White clokes, and *Veils* over our faces to a *Parish* that was nigh the House; where we met the forementioned *Image*, which was come for us; and we reconveyed it thence, taking likewise the most Holy Sacrament, which was set up in our Church with great solemnity, joy, and devotion of all: and, in regard more *Nuns* were come for the *Foundation* of *Soria*, we all went in *Procession* with *Candles* in our hands. I believe, our Lord was exceedingly praised that day by the People of that place: He so grant, that the same be always done by all his Creatures. *Amen*.

Ff

Whilest

Whilest I was at *Palencia*, it pleased God, that a Division was made betwixt the *Discalceate*, and *Calceate* *Fathers*; each choosing a *Provincial* of their own, which was one of the joyfullest Events; that we could expect, or desire in this Life; knowing, that it was of great concernment to the service of our Lord; and the peace, and quiet of our Order. At the instance of our *Catholick King*, *Don Philip the Second*, a very large *Breve*, and favourable for that purpose was obtained from the *Pope*; and his *Catholick Majesty* aided, and countenanced us much in the execution thereof, as he had begun. A Chapter was held in *Alcala* by command of the very Reverend Father *John de las Cuevas*, then *Prior* of *S. Ginesius* in *Talavera*, of the Order of *S. Dominic*, who was appointed *President* by the *Pope*, and the *Breve* committed to him, being nominated by his *Catholick Majesty*, a person very holy, and discreet; as such a business required. The *King* bore their charges; and, by his order, the *Discalced* were much favoured by the whole *University*. It was held in a *Colledge*, we had there, called *S. Cyril of the Discalced*, with great peace, and concord. Father *Hieronymus Gratianus de Madre Dei* was chosen *Provincial*. What passed in this Chapter these *Fathers* will declare; therefore I need not treat thereof, I desired to intimate thus much, because, whilest I negotiated this *Foundation*, our Lord was pleased to finish a business so much tending to the glory, and honour of his Glorious Mother; since she is the Lady, and Patron of our Order, as being hers. It caused in me (as I said) one of the greatest joys, I was capable of in this life, it being above 25. Years, since I desired it, having seen the many, and great persecutions, troubles, and afflictions, the *Discalced Fathers* have suffered, which, to repeat, would be too long: our Lord only thoroughly understands it. He that fully knows not the troubles sustained, cannot, from seeing this business effected, conceive the joy of my heart, and the enflamed desire, I had, that all the World should praise our Lord, and that we should recommend to his *Divine Majesty* our holy King *Don Philip*, by whose means he had brought this Order of *Discalced* to so good an Issue: for, the devill had already so bestirred him, that little wanted of all falling to the ground; and, questionless, the business had utterly bin defeated, had not the *King* interposed.

At present we are all in peace *Calceates*, and *Discalceates*; having none to disturb us in the service of our Lord. Wherefore, Brethren, and Sisters; let us by our prayers endeavour to continue it, so, and serve with alacrity his *Divine Majesty*. Let the living, who are eye-witnesses, consider well the favours, he hath done us; and, from what troubles, and molestations, he hath freed us. And those that shall come after,

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when they find all smooth, and fitted to their hand, let them not, for the love of our Lord, suffer any thing of such perfection to decay; let it not be said by them, what is of certain Orders, that Men commend their Beginnings; and that this is our beginning; and let them endeavour to be always beginning, and proceed from Good to Better. Let them consider, how, by means of small things, the devill is continually boring, and making holes for great ones afterward to enter. Never let them say, *There is no hurt in this; or, that these are extremes, &c.* for, all imports much. O my Daughters, in every thing Much is lost, where Nothing is advanced. For the love of our Lord, I beseech you, remember, how soon all will end; and the favour, our Lord hath done us, in calling us to this holy Order; and the great punishment, he shall suffer, who shall begin any Relaxation: but let them still fix their eyes on those holy Prophets, from whom we are descended: for, we have store of Saints in heaven, who have worn this Habit. Let us take up that holy Presumption, of desiring to be our selves like them: the Fight, my Sisters, lasts but a while; but the reward of the Victory endures for ever. Let us quit these things, which have no being in themselves, and lay hold on those, that bring us to that end, which hath no end; the more to love, and serve Him, being hereafter to live with him Eternally. Amen.

C H A P. XXXIV.

The Foundation of the Monastery of Soria.

BEING at *Palentia* about the forementioned Foundation, a Letter was brought me from *Doctor Velasquez*, Bishop of *Osma*, with whom I had conferred, and given an account of my Soule, by reason of some fears, that then disquieted me, he being at that time Canon, and Professor, in the great Church of *Toledo*: and, because I knew he was a man very learned, and a great Servant of God, I earnestly requested him to take care of my Soul; and confess me. He, though extreme busy (upon my intreating him for the love God, and seeing my need) did it so willingly, that I was amazed: and he Confessed me, and heard me all the time, I lived in *Toledo*, which was very long. I gave him an account of my Soul with all simplicity, as I always use; he did me exceeding much good; for, from that time I began to have some quiet from my former fears. It is true; he had some other business, not to be

mentioned here. In effect he benefited me exceeding much : for, he confirmed me from texts of Holy Scripture ; a thing which much pleaseth me, and , makes to my purpose ; when I am certified by one that hath a good Understanding , joined with a holy , and vertuous Life. This Letter he writ me from *Soria* , where he then was ; acquainting me , that a Gentlewoman , his Penitent , had communicated to him her desire of erecting a *Monastery* for Nuns ; and , because he liked the designe , he perswaded her to found it of our *Order* : that he had told her , he would procure Me to go thither to found it ; therefore I must not faile , lest I made him a Liar. And , if I thought good to admit it , I should let him know , because he would send to fetch Me. I was exceeding glad ; because , besides its being a good *Foundation* , I had a great desire to communicate to him somethings concerning my Soul , and to see him ; for , by reason of the extraordinary profit , and advantage , I sometimes received , and gained by him , I bare him a singular affection. The Name of this Lady *Foundress* was *Donna Beatrice de Viamonte* , and *Navarra* , descended of the Kings of *Navarr* , Daughter of *Don Francis de Viamonte* , of an Illustrious , and very Noble House. She had bin married some years , but had no Children ; She was very rich , and for some time before had determined to erect a *Monastery* of Nuns. When she had consulted the Bishop who informed her of this *Order* of *Discalced Women* , it liked her so well , that afterward she did nothing but urge him to get it dispatched. She is one of an affable disposition , generous , a lover of Penance , in brief a great Servant of God. She had a fair House in *Soria* , strong , & well situated ; which , she said , she would give us with all that was necessities for *Founding* : this she actually bestowed with five hundred Crowns yearly Rent , after the rate of five in the hundred. The Bishop offered to give a very fair Church , built all in Arches , which belonged to a *Parish* hard by the House ; and with a Little Gallery , that was added , served us well ; and he did well to bestow it on us , because the *Parish* was poor ; and , there being many Churches , he easily translated it , and annexed it to another Church. Of all this he gave me notice in his letter , and I communicated it to *Father Provincial* , who was then here : and both he , and all his friends , thought fit , that I should answer it expressly , that they should come & fetch me ; for , the *Foundation* of *Palencia* was already finished , & I was very glad thereof , for the forementioned reasons.

I presently caused the Nuns to come , whom I was to take thither with me , which were Seven (for , the Lady desired they should have bin rather more , than fewer) one Lay-Sister my Companion , and I. A Servant of the Bishop's , one very usefull , and diligent , came for us : and , because

cause I had writ to him, that two *Disencased Fathers* would come with Me, I took *Father Fr. Nicolas de Jesu Maria* for one, a *Genovese*, of the *Dorian* family, a very prudent, and discreet person. He took the *Habit* being above forty years of age, as I think: at least now he is so, and he took it not long since; but hath advanced so far in this short space, as it sufficiently appears, our Lord chose him to assist our *Order* in these troubles; for, he hath in these our afflictions, and persecutions taken excessive pains; whereas others, who might have bin serviceable, were either banished, or emprisoned: of him they made no account, being in no Office, because it was but lately since he came into the *Order*, as I said: and God did it, that I might have such an Assistant. He is so understanding a Man, and so discreet, that he lived at *Madrid* in a *Convent* of the *Relaxed Fathers*, as if upon other employment, with such dexterity, and closeness, that they never discovered, that he managed our business: and so let him alone. We writ often to each other, whilst I was at *S. Joseph of Avila's Monastery*, and negotiated what seemed fitting, he receiving a great consolation therein. Hence may be gathered the necessity, the *Order* was in, since, for want of a better (as they say) I was so much set by. All this time I had experience of his perfection, and prudence; so that he is one whom I love much in our Lord, and esteem a great honour to the *Order*.

So, He, and a lay-Companion of his went along with us. I suffered little inconvenience in this journey, because he, whom the *Bishop* sent treated us very liberally, and freely; and good lodging was provided us; for, entring the *Diocese* of *Osma*, wherever we came, I perceived such affection toward the *Bishop*, that, upon mentioning, that it was his mind, they caressed us very much, and afforded us good accommodation. The Weather was good, the journies not great, and so the trouble in travelling was little; but the content much: for, hearing how well they spake of the sanctity of the *Bishop*, I rejoiced extreamly. We reached *Burgos* the *Wednesday* before the *Octave* of the *B. Sacrament*: the next day being *Thursday*, and the *Octave*, we communicated there, and stayed Supper also; for, we could not get that Evening to *Soria*; and that Night we spent in a *Church*, finding no other lodging, and this well pleasing us. At Day-break we heard *Mass* there, and got to *Soria* about five in the Evening; and, going by the holy *Bishops* House, who was there in a Window, he gave us his *Blessing*, which not a little cheared me. He being both a *Prelate*, and a *Saint*.

The *Lady* our *Foundress* stood expecting us at the Gate of her House, where the *Monastery* was to be. We saw no way to get in, there was

so much people, who tarried there to see us: though it was no new thing; for, wherever we went (the World being so addicted to novelty) there was such flocking, that had not we worn Veils before our faces; it would have bin a great trouble to us, but thus it was tolerable. The *Lady* had provided a very faire large Hall to serve us for a *Church*, and for saying *Mafs* in, till a Gallery were made to pass to that which the *Bishop* gave us. So, the next day, being the *Feast* of our holy *Prophet Elisens*, the first *Mafs* was said, and possession taken. The *Lady* had furnished the House abundantly with all things necessary, and left us an Appartment, where we lived retired till the Gallery was finished, which lasted to the *Transfiguration*: on which day, in the *Church* given us by the *Bishop*, was said the first *Mafs* with great solemnity, and much concourse of people. A *Father* of the *Society* preached, the *Bishop* being gone to *Burgos*; for, he let not a day, nor houre pass, without taking pains, though not well, having lost the sight of one Eye; which was the only affliction, I had there, being extream sorry, that a sight so usefull, and beneficiall in the service of our *Lord*, should be lost; whose judgments certainly are secret; affording hereby his *Servant* more occasion of meriting (for, he laboured not less than formerly) and making triall, how he would conform to his Will. He told me, it troubled him no more, than if it had not happened; and that sometimes he thought, it would not grieve him, though he lost the sight of the Other; for, so he should live in an *Hermitage*, and serve *God* without any further obligation. This had ever bin his proper inclination, before he was *Bishop*, and so he told me sometimes; yea that he had wel-nigh resolved to quit all, and go to orie. I could not endure that, conceiving him exceeding usefull to the *Church* of *God*; and therefore wished him, what he now is: although that day, the *Bishoprick* was bestowed on him, (which he presently sent me word of) I was in a very great disorder, imagining, I saw him with a huge Load, so that I could not rest, nor be at ease: whereupon I went into the *Quire* to recommend him to our *Lord*; and his *Majesty* quieted me straight, telling me, it would be greatly for his Service; as is now sufficiently evident. Notwithstanding the pain, he hath in his Eye, besides others very troublesome, and the constant labour, he useth, four days in the Week he fasts, and performs severall other Penances; his Table is very mean, and his Diet not at all Dainty. When he visites, he goes on foot, which his *Servants* cannot endure, and complaine of to me: and they are certainly very vertuous, and devout, else they stay not in his house. He seldome trusts important matters to pass through the hands of his *Officers* (nor of others, I suppose) but would have them pass

as through his own. For two years in the entring on his *Bishoprick*, he endured here the most violent Persecutions in the world by false accusation, which astonished me: for, in matter of doing justice, he is exceeding upright, and exact. By degrees they ceased; for, though his Enemies went to the *Court*, where they thought most to prejudice him, yet, his extraordinary Vertue already appearing throughout his whole *Diocese*, they could do little; and he hath suffered with so great perfection, that he hath shamed his adversaries; doing good to those, who did him harm. Notwithstanding his many employments, he neglects not to steal time for *Prayer*. Methinks I am almost drunk with the commendations of this holy Man, and I have said little; but this I have done, to discover, who began the founding the *Monastery* of the most *Holy Trinity* in *Soria*; and that those to come may comfort themselves, that they are to live there: and none of these things be lost. For I well know, that the present are not ignorant of it. Although he gave not the revenue, yet he gave the *Church*; & it was he (as I said) who perswaded that *Lady* to erect the *Monastery*; & he is a very good Christian, a man of great Vertue & much Penance.

Now, after that our passage to the *Church* was finished, and all things necessary for Claufure fitted, it was requisite I should return to the *Monastery* of *S. Joseph* at *Avila*; & so I presently departed in very hot weather, and way extreme bad for travelling with Waggon. One beneficed in *Palencia*, called *Ribera*, returned with Me, who had assisted me exceedingly in making the Gallery to the *Church*, and in all: for, the *Father Fr. Nicolas de Jesu Maria* went away soon after the Writings for the *Foundation* were drawn; for there was great need of him in another place. This *Ribera* had some business at *Soria*; and, upon this occasion, vvhhen vve vvent thither, vvhould travell vvith us. From thence forvvard *God* gave him such a mind to assist us, that he ought to be numbered amongst the Benefactors of the *Order*, and earnestly recommended to his *Majesty*. I vvould take no body vvith me, but him, and my vvonted Companion; for, her diligence sufficeth me; and I am best in Journeis, vvhen I travell vvith least noise, and fewest: But herein I paid for the pleasure, and conveniences, I had in travelling to *Soria*; because, though he, that vvent vvith us, knevv the vvay to *Segovia*, yet he knevv not the Coach-vvay; so that the Waggoner led us through places, vvhere vve vvere faine to alight many times, and vvalk on foot, and carry the Coach by main strength, as it vvere, through certain craggy, and steep Precipices. If vve took a Guide, he directed us as far as he knevv the vvay; and, vvhen vve came into a little bad vvay, he left us; telling us, he had business. Before vve could get to any *Inne* (going

(going as it were groping our way) we were scorched extremely, and often in hazard of the Waggon's overturning: I was troubled for his sake that went with us; because, though we were told, we went right, yet we were forced to return back by reason of the difficult passage, through those ill ways, we met with; but his vertue was so solid, that he seemed to me not at all displeased, or altered; at which I much wondred, and praised our Lord; for, where Vertue is deep-rooted, occasions work litle upon them. Blessed be our Lord, who was pleased to free us out of that way.

We came to *S. Josephs in Segovia* the *Vigil of S. Bartholomew*; where our *Nuns* were troubled at my long tarrying (though, the way proving so ill, it was much, to get thither then). There they cared less so much; for, *God* never sends me a Cross, which he rewards not presently with some Delight. I rested above Eight days: and, because this *Foundation* was finished without trouble. I make light of this suffering, esteeming it nothing. I parted from *Soria* with much satisfaction, because it seems to me a place, where, I trust in the mercy of *God*, he will be served by those that live there, as is plainly seen already. Blessed, and praised be He for ever. *Amen.*

CHAP. XXXV.

Of the Foundation of the Monastery in Burgos.

Above Six Years ago some persons of the *Society of Jesus*, both learned, and spirituall, told me, it would be a considerable service to our Lord, that a *Monastery* of this our holy Order were founded in *Burgos*; producing certain reasons, greatly moving me to desire it. By reason of the many troubles of the Order, and other *Foundations*, there was no opportunity then of effecting it. In 1580. I being at *Valladolid*, the *Archbishop* of *Burgos* passed by, that *Archbishoprick* being then given him, who was formerly of the *Canaries*, and he went to reside there. I intreated the *Bishop* of *Palencia* *Don Alvarez de Mendoza* (of whom I have spoken sufficiently before, how much he favours our Order be being the first that admitted the *Monastery* of *S. Joseph* at *Avila*, where he was then *Bishop*: and ever since hath shewn us great kindness, undertaking the concernments of our Order, as his own; those especially, which I recommend to him:) I intreated him, I say, to desire of the *Archbishop*

a Licence for founding in *Burgos*: he told me he would very willingly: for, conceiving that our Lord is, greatly served in these Houses, he took much pleasure, when any one is erected. The Archbishop would not enter into *Valladolid*, but lodged in *S. Hieroms Monastery*, where the Bishop of *Palentia* honourably entertained him, & went to Dine with him, and to give him a Girdle, or perform, I know not what, Ceremony, which belongs to the Bishop. There he desired leave to found a Monastery: he answered, with all his heart; for that, being Bishop of the *Canaries*, he also had a great mind, and much desired to have one of these Monasteries, knowing how greatly Almighty God is served therein. He was born in a place, where was a Monastery of ours; and knew Me well: whereupon the Bishop told me, I need not stop for a licence, because the Archbishop greatly approved it. And, whereas the Council expresseth not, its being delivered in writing, but only that such thing be done with his consent, this might be taken for granted.

In the foregoing Foundation of *Palentia* I mentioned the great reluctance, and averfeness, I had to found at that time, being so extreme ill, that all thought, I would dy; and I was not yet quite recovered; though that is wont litle to discourage me, when I see any thing tending to the service of God: and therefore I cannot understand the cause of that backwardness, and averfion, which I then had. For, if it were the small likelihood thereof, I had less in former Foundations: I conceive, it was the devill; since I have seen that which followed; for, so it hath usually fallen out. And, because in what ever Foundation still there is to be some trouble, our Lord (knowing me so miserable a Creature) always helpeth me either by words, or works; I have thought; that, as in some Foundations, where I had no troubles, his Majesty intimated nothing thereof to me; so it was in this; that he, knowing what I was to suffer, began at the first to encourage me: He be blessed for all. In the Foundation of *Palentia*, which was negotiated together with this, I hinted, how our Lord reprehending me asked: *What fear you? When did I ever faile you? I am the same; neglect not the erecting these two Foundations.* Which words, how much they animated me, because I have there mentioned, I shall not need here to repeat; for, presently all sloth left me. Whereby it is evident, that neither sickness, nor old age caused it, and so I began to negotiate the founding both those Monasteries, as was said. It seemed best, to erect the Foundation of *Palentia* first, being near; both because the season was sharp, and *Burgos* seated so bleak; and likewise to please the good Bishop of *Palentia*: so, I did, as hath bin spoken. But because, being there, the Foundation of *Soria*, where all things were

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now in readines, was offered to me, it seemed best to go thither speedily, and from thence to pass over to *Burgos*. The *Bishop* of *Palencia* was of the same mind, who also liked well (as I had requested him) the giving an account thereof to the *Archbishop*: so, after my departure for *Soria*, he dispatched from thence a *Canon* on purpose, called *John Alonso*. The *Archbishop* writ to me very affectionately, and kindly, that he much desired my going thither; he consulted with the *Canon* about it; and writ this to the *Bishop* of *Palencia*, referring all to him: telling him, that what he did, was, because he knew, we needed the consent of the City of *Burgos*. In conclusion, his resolution was, that I should go thither, and treat with the City first; and, if it refused to consent thereto, that he little regarded; because those of the *Community* were not to ty his hands from permitting it: And that, his *Lordship* being present at the founding the first *Monastery* of *S. Joseph* of *Avila* (where at that time he was *Bishop*) he might remember the great uproare, and opposition, which happened; that therefore he intended to prevent the like here, that it was inconvenient for me to erect a *Monastery*, unless endowed, or consented to by the City, and that for this he said it. The *Bishop* of *Palencia*, hearing from him, that I should go thither, accounted the business done; and justly: so, he sent to tell me, we should go without more ado. Methought I perceived some want of courage in the *Archbishop*; and I answered him with the return of my thanks for the favour, he did me; but intimated, that I liked worse the asking the City's consent, if they should afterward refuse, than the doing it without saying any thing to them; for, so, his *Lordship* would be in danger of greater opposition, and contest. I seemed to divine in this my trusting little to the *Archbishop*, if we met with any resistance; especially if I procured not the foresaid consent; and also I accounted it difficult, by reason of the contrary judgments, which in such occasions usually intervene. I writ to the *Bishop* of *Palencia*, desiring him, that, since Winter was so near, and my infirmities were so great, that I could hardly endure a place so cold, this thing might rest for the present. I would not mention my doubting of the *Archbishop*, because, he being already displeased and averse in interposing things inconvenient, when as he had formerly discovered so much forwardness therein, I would occasion no difference between them, being friends: so I went from *Soria* to *Avila*, little thinking then, that I should go so speedily to *Burgos*: and my going to the *Monastery* of *S. Joseph* at *Avila* for certain reasons was very necessary.

There lived in the City of *Burgos* a devout Widow, named *Catharine*.
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de Tolosa, born in *Biscay*; whose vertues, would I recount, as her Penance, Prayer, Charity, her bountifull Alms, excellent understanding, and authority, I should be too long. She (some four years before) bestowed two Daughters Nuns in the Monastery of our Lady's Conception of our Order in *Valladolid*: and disposed of two more in that of *Palencia*, staying till it was founded, whom she caused to be admitted there before my going thence, bringing them herself. All four proved exceeding well, as the true Daughters of, and educated by, such a Mother; for, they resemble d^r *Angells*: she gave them fair Portions, and every thing else very amply, being exceeding wealthy; and in all things that she doth, she shewes a great munificence, and liberality, as she well may; for, she is rich. When we were in *Palencia* we were so confident of the *Archbishops* licence, that there seemed to be no doubt thereof; whereupon I earnestly intreated her to find me a House in *Burgos* to let, for the taking possession; and to get a Grate, and a Wheele put up at my charge, without imagining, that she should be at any cost therein, but only lay it out for me. She so much desired this Foundation, that she was greatly displeased, it was not done presently: and so, after my going to *Avila* (as I said) I then not thinking thereon, she notwithstanding was not idle; but conceiving nothing wanted, save the City's consent, without telling me thereof, she began to procure it. She had two Neighbours, eminent persons, and great Servants of God, the Mother, and Daughter, who exceedingly desired it: the Mother was called *Donna Maria Manrique*, who had a Son a Conservator, called *Don Alonso de S. Dominico Manrique*; the Daughters Name was *Donna Catharina*: they both perswaded *Don Alonso* to propose it to the Community. *Alonso* spake to *Donna Catharina Tolosa*, to know, what ground-work was laid for erecting a Monastery, and how it would be maintained; for, without some provision, the Community would not allow it. She told him, she would engage for giving us a House, if we wanted one, and for finding us Victuals (as in effect she did) and thereupon delivered in a petition subscribed with her name. *Don Alonso* managed it so well, that he obtained the licence of all the other Conservators, and Commissioners, and went to the *Archbishop* with it in writing. *Donna Catharina*, when she began to negotiate the business, writ me word, but I took it for a Jest, as knowing how difficultly poor Monasteries are admitted; and, because I knew nothing, nor suspected, that she should engage her self to do what she did, I conceived that much more would be required.

While this was doing, one day within the *Octave* of *S. Martin*, as

I was recommending it to our Lord, I thought with my self, what I should do, if the City granted the licence; since, for me to go to *Burgos* with so many distempers, to which cold is so contrary (which then was extream) methought seemed impossible to be endured; yea it appeared rashness, to take a Journey so long, being but lately returned from one so tedious, and sharp, as that from *Soria* to *Avila* was; besides, that the *Father Provincial* would not let me go. I considered, that the *Priors* of *Palencia* might go very well; for, all being made plain, and easy, there would be no difficulty. Whilst I was musing thus, and resolving not to go, our Lord spake to me these words, whereby I understood, that the licence was already granted: *Regard not cold; for, I am the true heat: the devill useth all his power to hinder this Foundation; use you yours for me, to get it finished: and neglect not the going in person; for, it will availle much.* Hereupon I altered my mind; for, though nature relucts sometimes in things of difficulty, yet never the resolution to suffer for this great God: and I beseech him not to heed these complainings of my weakness, but command Me what he likes best; since, by his favour, and assistance, I shall not faile, to do it. There were then great snows and colds but that, which most discouraged, and dejected me, was, my want of health; for, having that, methought, I should have accounted all nothing. This very oft afflicted me, in this *Foundation*. The cold was afterward so litle (at least that, which I endured) that truly, methought, I felt no more, than when I lived in *Toledo*: our Lord hath sufficiently made his Word good, answerably to what he told me in this particular.

It was not many days before they brought me the City's Licence, with letters from *Catharina de Tolosa*, and her friend *Donna Catharina de Manrique*, wherein they extremely pressed my going speedily; for, they feared some disturbance, and molestation, by reason the *Fathers Minims* were then come thither to found, and likewise the *Mitigated Fathers Carmelites* had bin attempting the same for some time; and also a litle after came those of *S. Basil*. So many Orders meeting at the same time, and place, to found, was a notable impediment, and very remarkable; but an occasion with all of praising, and thanking our Lord, for the extraordinary charity of this place; for, the City very freely gave leave to all, though it were not in that prosperity, it had bin formerly in. I had always heard the charity of this City commended, but I never thought it so exceeding great: some favoured this, others that Order: but the *Archbishop* had an eye to all the inconveniences, that might ensue, foreseeing, and remedying them, conceiving, so many poor.

poor *Orders*, once admitted, could not be maintained: and perhaps the same *Religious* repaired to him; or the devill devised it, to hinder the great benefit, *God* doth those places; wherein are many *Convents*: since he is as able to maintain many, as few.

Now, this vvas the reason, those devout Women hastened me so that by my good vvill I vvould have gone avway presently, if I had not had business to do; for, I considered how much more I vvas obliged, not to lose so fit an opportunity by my default, than they, vvhom I savv so industrious therein. By the vvords, I had heard from our *Lord* it appeared, vve vvere to meet vvith great opposition; and I neither knevv, nor could imagine, from vvhom, or vvence. For, *Catharina de Tolsa* had vvrit me vvord already, that she vvas secure of an house for the taking possession; vvhich vvas that, she dvvelt in: the *City* vvas free, and courteous; & the *Archbishop* also; therefore I could not conjecture, vvence this resistance should proceed, vvhich the devills vvere to procure; for, I never doubted, but those vvords, I heard, vvere from *God*. In fine, our *Lord* gives *Superiors* greater light; for, vvriting thereof to *Father Provincial* (as far as I understood) he staid not my going; but only asked me, vvwhether I had the *Archbishops* licence in Writing. I answered him, I vvas certified from *Burgos*, that they had treated vvith him about it, and that leave vvas also desired from the *City*, and vvas granted, vvhich the *Archbishop* had approved: so that concerning this, and his vvord passed in this matter, there seemed no reason to doubt.

The *Father Provincial* vvould needs go vvith us to this *Foundation*, either because perhaps he vvas then at leisure, having done preaching that *Advent*; and, being to go make a *Visitation* at *Soria* (for he had never seen it since it vvas founded) he vvvent not much about; or else he vvould go to take care of, and look to my health; for, the season vvas exceeding sharp, and I ancient, and infirm; he conceiving, my life to be of some importance. And it vvas certainly a speciall providence of *God*; for, the vvays vvere so spoiled by the great rains, that it vvas very necessary, both He, and his *Companions* should go, to be able to make triall, vvhere vve might pass; and to help to pull the Coaches out of the Cart-roles, and holes; especially betvvveen *Palencia*, and *Burgos*: for, indeed, it vvas a bold adventure to go thence, vvhen vve vvvent. The truth is, our *Lord* told me; *We might safely go; that I should not fear: for, He would be vvith us.* Though this at present I told not to *Father Provincial*, but he vvvent chearing me up in the excessive troubles, and dangers, vvherein we vvere: particularly in a certain passage called *The Bridges*, near *Burgos*, vvhere in divers places of the vvay, vvas such abundance of

Water, that it rose above the Bridges, so that they were not seen, and we could not discern our way; for, all was Water; and a huge Deep both on the one side, and on the other. To conclude, it seemed great rashness to pass that way, especially by Coach; for, had the Coach misfired never so little, and gone aside, it had fallen into the deep Water, and, bin quite swallowed up; and in such danger one of them was. We took a Guide in an Inn, that was hard by, who knew the ways, which indeed were extreme dangerous. And who can express the bad lodging, we had? for, we could not keep the usuall Stages, by reason of the ill ways, so that very often, the Coaches sticking in the mire, and holes, we were faine to take the beasts out of one Coach, and join them to the other, to draw it out, whilst we went afoot. O what did the *Fathers* that went with us endure! for, we chanced to light upon certain yong, and heedless Drivers: but the presence, and company of *Father Provincial* was a great consolation; for, he took care of all, and that with such pleasantness, that he seems incapable of ever being troubled at any thing: so that, what was great, he facilitated, and made to seem litle; though not the Bridges; for, there, even he was much affraid: for, who would not fear, entering into a world of Water, without seeing any way, or having any Boat? Notwithstanding that our *Lord* had encouraged me, I forbore not to fear: vvhhat then did my Companions do? We were Eight in all; two, that were to go back with me; and five, to stay at *Bargos*; four *Quire-Nuns*, and one *Lay-Sister*. All Confessed in passing the *Bridges*, and asked my Blessing, and went on repeating the Creed. I forced my self to comfort them, shewing no discomposedness, but cheerfully bespake them; *Courage, my daughters, what greater happiness wish ye, than, if need be, here to become Martyrs for love of our Lord? Let me alone; for I will go first; and, if I be drowned, I earnestly beseech you, not to pass on, but return back to the Inn.* It pleased our *Lord*, that I going first secured the others passage over. But I went with a very violent distemper in my throat, which took me in my journey at *Valladolid*; my fever never leaving me, so that I eat in extreme pain. This made me not so sensible, as I use to be, of the troubles, and cross accidents of this Journey. This Malady hath held me till now, being the end of *June*, though not so violent, yet painfull enough. All came off well-pleased; for, the danger past was recreation to discourse of. Suffering for obedience is a great matter; especially to them that practise it so constantly, as these *Nuns*. I think, I have not yet mentioned the *Father Provincial's* Name; it is *Father Fr. Hieronymus Gratianus de Madre Dei*, whom I have sometimes heretofore spoken of.

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Through this ill way we got to *Burgos*, extreme wet with a great Showre, that fell before we entred the Town. *Father Provincial* would have us before all other things go visit our Lord on the *Cross*; to recommend our business to him; and also that it might be night, as being yet too early to enter the City without noise. It was *Friday*, when we got thither, the day after *S. Pauls Conversion*, the 26. of *January*. It was determined, to found speedily, and I brought divers letters from *Canon Salinas* (of whom I spoke in the Foundation of *Palencia*, and whose pains herein was no less) and other principall persons, to their kindred, and friends, with all earnestness to favour, and promote this *Foundation*, as they did; for, presently the next day all came to see me, and amongst them the *Conservators* of the City, who told us, they were not a whit sorry for the licence granted, but exceeding glad, I was come; and bad me consider, wherein they might serve me. Now, all our fear being concerning the City, upon such a profession, I accounted the business quite done. And though (before we had repaired, by reason of the extraordinary rain, to the house of the good *Catharina de Tolosa*) we intended to acquaint the *Archbishop*, ere any one knew thereof, to the end the first *Mass* might be patiently said, as I use to do in most places; yet notwithstanding, in regard we were all so wet, we forbore this.

That night we rested, nobly entertained, and feasted by that holy *Lady*, but it cost me dear; for, we stood a prettywhile by a great fire, to dry us, which, although it were in a good Chimney, made me never theless so ill, that the same night I had a Dizziness in my head, and such violent vomitings, that it caused an Ulcer in my throat, and I spate blood: so that the next day I could not hold up my head, much less do any business: but lying on a Couch, which they had provided at the side of a Window that was over against a Gallery, where was a Grate, before which we drew, a Curtain, I treated with those, that came to speak with me; they standing without; which put me to great trouble. So, betimes in the morning *Father Provincial* repaires to the *Archbishop*, to ask his *Benediction*, imagining there was nothing else to be done. He finds him so changed, and displeased, at my coming without his leave, as though he had never commanded me, nor ever treated about this matter; and so he expressed himself to the *Father* to be exceedingly offended with me. Yet he confessed, he had commanded me to come; but said, he meant, I should come alone to consult of the business; not with so many *Nuns*, as in a thing concluded on. *God* deliver us from the pain, he was in, when it was told him, that the matter had bin transacted already with the City: as he advised, and nothing more remained to be negotiated, but only the found-

foundings; and that the *Bishop* of *Palemia* had told me (upon my asking him, whether it were fit for me to go, without first acquainting his *Lordship*) it was needles; because the *Archbishop* had formerly desired it: all litle availed. Thus this business went: but it was *Gods* will, that this *House* should be founded; for (as he himself said afterward) had we certified him thereof beforehand, he would flatly have forbidden our coming. At length the *Archbishop* dismissed *Father Provincial* with this Answer, that unless we had a Revenue, and House of our own, we should never think of getting a Licence; that we might do well to go back: as if the ways, and weather were now so good for it. O my Lord, how evident is it, that thou rewardest with a Cross him that doth thee any service! Oh what an estimable recompence is it for those, that sincerely love thee, could we presently arrive to know its value! but then we would not have had this gain, as conceiving, that it defeated our whole Designe. But the telling us further, that that which was to buy a House, and to settle a Revenue, must not be taken out of what the *Nuns* brought, there being no thought, as the present times are, how otherwise it could be effected, sufficiently shewed us, that the business would quite miscarry, and that there was no remedy: though I was not of that mind; for, I continued still confident, that all vvas for the better, and that these vvere rubbs, and impediments contrived by the devill, to hinder it, and that *God* vwould prevaile; mastering, and overcoming all difficulties. *Father Provincial* vvas not at all disturbed thereat, but vvent avway very joyfull. *God* vwould so have it, that he might not chide me for not procuring the licence in vvriting, as he had advertised me.

There came hither to me one of the Friends, to vvhom, as I said, *Canon Salinas* had vvritten: and he, and this kinned thought fit to desire the *Archbishops* leave for saying *Mafs* in the House, to avoid going through the Streets, being very dirty; and to go abroad barefoot seemed inconvenient. The house, vvherein vve lived, had a very commodious Hall, which above ten years had served the *Fathers* of the *Society of Jesus* for a Church, when they first came to *Burgos*: and therupon we thought it not amiss to take possession there, till we had a house of our own. But he could never be perswaded to let us hear *Mafs* in it, though two *Canons* went to intreat him thereto. All that could be got from him was, that, having revenue, we might found there, till a House were purchased: And to this end we must put in security for buying one, and for removing hence. We soon got security; for, *Canon Salinas's* friends offered to be bound; and *Catharina de Tolosa* to settle the Rent, to the end it might be founded. Herein, and in making the conditions

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were spent above three Weeks ; we mean while never heard *Mafs*, but on *Holidays* very early in a *Church*, going through much Water, and dirt, that was in the Streets, I being very ill of a fever. But *Catharine de Tolosa* shewed her self so civill, that I was carefully looked to in a place apart, where we lived retired, and she gave us all a Months Diet, with extraordinary courtesy, as though she had bin each ones Mother. *Father Provincial*, and his Companions lodged at a friends house of his, called *Dofor Manfo*, a *Canon* and *Professor* of the great *Church*, they having bin *Collegiates* in *Alcala*: the good *Father Provincial* was much displeased, to see how nothing was done, not knowing how to leave us, weary also of staying here so long. The Rent therfore being settled, and security put in for buying the House, the *Archbishop* bad it should be delivered, to his steward, who should presently dispatch it. The devill was not wanting to interpose himself; for after we had well looked about us, when we thought, there remained no further obstacle, and about a Month being spent already in procuring the *Archbishops* resting satisfied with what had bin done: lo, on a sudden the steward sends me a note, certifying me, that leave would nor be granted, till we had a House of our own: that the *Archbishop* would not have us found in that, where we lived, because it was moist, and the Street exposed to noise: that there were, I know not what, intrigues in assuring the goods assigned for the Rent; and divers other things, (as if the business were but just then to begin) and that in this matter no other answer must be expected: lastly, that the House must be to the *Archbishops* liking.

Father Provincial, when he saw this, was exceedingly displeased, and likewise all We; for, to procure, and purchase a Seat for a *Monastery* (as is well known) requires time: besides the seeing us go abroad to hear *Mafs* offended him; for, though the *Church* was not far off, and we heard it in a *Chappell*, without any ones viewing us, yet was it very troublesome both to his Reverence, and us. That which was then agreed on (if I mistake not) was, to quit the business, and return back again. I could not endure that; remembring the words, our *Lord* spoke to me; namely, that I should endeavour it in his behalf; and I was so confident, it would be done, that I never troubled my self about it; only *Father Provincials* sadness afflicted me, and that he came with us, grieved me extremely, as one, that knew nothing, how much his friends were to help us, as afterward I shall relate. I being thus afflicted, and my Companions much more (though this little affected me, save only that of *Father Provincial*) our *Lord* said to me, out of Prayer, these words: Now, *THERESA, be courageous*. Hereupon I laboured more earnestly to

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perswade

perswade *Father Provincial* to be gone, and leave us: his *Divine Majesty* questionless ordered it, and put it into his mind; for, *Lent* now drew near, and he must needs go to preach.

He, and his Friends together procured, that the *Hospital* of the *Conception* (I mean some rooms therein) was given us, where was the *B. Sacrament*, and *Mass* also was said every Day. Herewith he was somewhat satisfied, but it met with much opposition, and delay; for, a Widow had hired a very fair Chamber therein; which though she should not use, nor dwell in of half a year after, yet would she not only not lend us it, but was much displeased, that certain Rooms in a higher part of the House near the roof were given us, from one of which was a passage to her lodging: and was not content to have it locked on the outside, but made it be nailed within. Besides, the *Brothers*, to whose care the Hospital was committed, feared, lest we should deprive them of the *Hospital* (a thing without any ground, save that *God* permitted it for our greater merit) so they desired that *Father Provincial* and I should promise before a publick *Notary*, and engage our selves, to be gone from thence presently without any dispute, whensoever they bade us. This methought was very hard; because the Widow there being rich, and having kinned, I feared, lest we must remove, when ever the toy took her. But *Father Provincial*, being more advised, would have us, do whatever they desired, for hastening our going thither. They gave us but one Chamber, and a Kitchen: but a great Servant of *God*, called *Ferdinando de Maranza*, governed the Hospital, vvho gave us tvvo more for a Locutory, and shewed us great kindness, as he useth tovvard all, bestovving much Alms on the Poor. The like also did *Francis de Cuevas*, vvho, being chief *Postmaster* here, took great care of the Hospital, and likewise, in vvhat he could, as occasion vvvas offered, alvvays assisted and protected us.

I vvillingly mention our first Benefactors, because both the present, and succeeding, Nuns, are bound to remember them in their Prayers: a debt much more due to *Founders*. Although my principall intention vvvas not, that *Catharine de Tolosa* should have bin *Foundress*, nor had I ever such a thought; yet her vertuous course of life merited this of our Lord, vvho disposed and ordred things so, as this Title cannot justly be denied her. For, besides her paying for the House, vvhen vve had not vvherevvich, vvhat all those diversions, and contradictions of the *Archbishop* cost her, is unutterable: for, the meer apprehension that it should not be erected vvvas an extreme affliction to her; and she vvvas never vv weary of shewing us kindness. The *Hospital* vvvas a great vvay from her house,
and

and yet she came almost every day to see us vvith great civility, and sent us vvhatsoever vve needed: vvhereas there vvanted not those, that flouted and murmured at Her for it: so that, had she not had great courage, as she hath, it vvas enough to make her desist, and leave all. The seeing aftervvard vvhat she suffered afflicted me exceedingly; for, though she most vvhat concealed it, yet sometimes she could not dissemble it, especially vvhen they touched her in conscience; vvhich she keeps so pure, that, though some persons have given her great occasions, there vvas never heard vvord to proceed out of her mouth that offended God. They said; She vvould go to hell, and that she could not do as she did, having Children. She vvas directed in every thing by the advice of the Learned, for, though she vvould have done othervvise, I vvould not have consented thereto for any thing in the vvorld, nor have permitted her to do a thing vvhich she might not, though the erecting of a thousand *Monasteries* (hovv much more of one?) vv ere omitted. But the course that vvas taken, and consulted of being secret, no vvonder, though it vv ere thought more, than it vvas. She answered vvith that meekness (vvhich is admirable in her) and vvith such patience, as sufficiently discovered, that God endued her vvith vvirt, and vertue to satisfy some to tolerate others, and gave her courage to endure all. O hovv much abler are the servants of God for great undertakings, than those of high birth, (vvanting this qualification) though *Catherine de Tolosa's* family lacked neither eminent vertue, nor splendour, she being descended of very noble Ancestors.

Now returning to what we were discoursing, when *Father Provincial* had found us a place to hear *Mass* in without going abroad, he ventured, and took heart, to go for *Valladolid*, where he must preach, though exceedingly afflicted, because he saw from the *Archbishop*: no ground to hope, he would give a Licence: and, albeit I laboured to put him in hope, he could not believe me. And indeed, he had weighty reasons (which I now mention not) to expect little good: but if he had little cause, his friends had less, and therupon increased his discouragement. When he was gone, I was more chearfull, and hearty, for (as I said) his disquiet was my chiefest trouble. He left us in charge to procure a House of our owne, a thing difficult enough; for hitherto, with all the diligence used therein, none could be found fit to buy. Our friends were most solicitous concerning us, (especially those two of *Father Provincial*) and all agreed, not to speak a word therof to the *Archbishop*, till we had a House: who said still, he desired this Foundation more than any; and I believe it, for he is a very good Christian, who would not

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have

have said it, if it were not true; but his actions shewed it not; because he demanded things, according to our small means, seeming impossible: which was a plot, and Stratagem of the devill to defeat the business. But, *Lord*, how visible is thy power! since thou tookest the same course to better, which he, to hinder, it. Be thou eternally Blessed.

We continued from *S. Mathias Eve*, that we came into the Hospitall, to *S. Josephs Eve*, still seeking very carefully to purchase a House; that so the *Archbishop* might grant the licence; but none of all, we were in hand with, was fit, for we found inconveniences in all. They proposed to me a *Gentleman's*; which of a long time, was to be sold, and though so many *Orders* had bin to look for a house, it was *Gods* providence, that none of them liked it; at which they now all wonder, and some of them heartily repent it: two persons had told me of it, but so many disparaged it in severall respects, that I altogether neglected, or forgot it, as a thing no way convenient. Being one day with *Licentiate Aguiar* (a friend of *Father Provincials*, who took great care to find us out a house) he told me, he had seen severall, and in all the City met with none for our turne; so, from what was told me, seeing no hopes of finding one, I began to call to mind this, that we refused, (as I was saying) and considered, that, though it were as bad as was reported, if we bought it to remedy our present necessity, it might afterward be sold again. This my conceit I communicated to *Licentiate Aguiar*, increating him to do me the favour to go and see it. He disliked not the designe, and, having never seen the house, on a sudden one day, the weather being extreme sharp, and tempestuous, he would go and view it. There was a Tenant in it, who had no great liking, it should be sold, and would not shew it him, but by that title, that could be seen without, he liked it well, and was much pleased with the situation: so we resolved to buy it. The *Gentleman* that owed it, was not here, but had left power to sell it with a *Priest*, a servant of *God*, whom our *Lord* excited with a desire of selling it to us, and of dealing very justly & honestly with us. It was agreed, I should go see it, and I was so well contented, and satisfied therewith, that, had they demanded twice as much, as I judged they would ask, I should have taken it, and have thought it a good Bargain, for the Landlord was offered as much, two years before, and he would not take it. The next day presently comes the *Priest* with the *Licentiate*, who, understanding what his price was, had a mind, the Bargain should immediately be concluded. I acquainted some friends of mine therewith, and they told me, I paid 500. Crowns more than it was worth. I related it to the *licentiate*; But he conceived it to be sold under the worth, though

I paid all that was asked ; I was also of the same opinion , and should not have stuck at it ; for , methought , they gave it me for nothing : but , the mony being the *Orders* , therefore I made scruple therein . This Treaty was on the Glorious *Father S. Josephs Eve* , before *Mafs* : I bid them meet again after *Mafs* , and then a small conclusion should be made . The *Licentiate* , being a man of very good judgment , saw plainly , that , if it began to be divulged , it would cost a great deale more , or must be let alone : and so took the *Priests* word , for his returne hither after *Mafs* , taking great pains herein . We went and recommended it to *God* , who said to me : *Why stay you for Mony ?* letting me understand , that it was not well . The *Sisters* had very earnestly requested *S. Joseph* , that they might , against his day , have a House of their owne ; and they not thinking of having one so soon , he obtained of our *Lord* this favour for them . All urged me , that the purchase might be concluded , and so it was . The *Licentiate* found a *Notary* at the gate , which seemed a special providence of *God* ; he brought him into us , telling me , we must make an end : he sent for *Witneses* , and locking the Hall-door , that none might know it (for that was his main fear) the Sale was concluded , and confirmed with all its wonted and due Circumstances , the same *Vigil* of the glorious *S. Joseph* , by the singular care , and pains of this extraordinary Friend .

None ever thought , it would have bin sold so cheap ; and therefore , when it was known in the City , presently , there began to appear purchasers enow ; and to say , the *Priest* , that sold it , had given it away , so that the cheat being so notorious , and palpable , the Bargain would be broke : the good *Priest* suffered much herein . They straight gave notice to the *Gentleman* , and his Wife , that owed the house , what had passed , who were so glad , that their house was made a *Monastery* , that they approved it , and accounted all as well done , though now they could do no other . The next day the Writings were drawn , and the third part of the Mony that the *Priest* asked for the house , paid ; in some things about the agreement they used us hardly , but we took all patiently . It seems impertinent , I should insilt thus on the buying of this house ; but indeed they , who observed these things particularly , conceived it a Miracle , both for the cheapness , and for that so many *Religious* persons , that had viewed it , and neglected the taking it , were blinded : and , as though they had not formerly lived in *Burgos* , those , that saw it , were astonished , blaming , and taxing them of stupidity . Besides the *Orders* mentioned , there was enquiry after a house for a *Monastery* of *Nuns* , (nay for two) one wherof had bin founded but lately , and the other had

their house burnt downe, and so the *Nuns* want out of it. There was likewise another rich person, that went about searching to build a new *Monastery*, and had lately seen it, and rejected it: these all repented themselves afterward. The City did so ring herewith, that we saw evidently, that the good *Licentiate Aguiar* had great reason, to conceale the busines of the purchase; and to use such diligence therein: for we may truly affirme, that next under *God* it was he that bestowed the house on us. A good understanding doth much in every thing: and he having such an excellent one, and *God* giving him such a good will, he by his parts effected this work. He spent above a Month in assisting, and contriving things for our accommodation, and with little charge. It was evident, our *Lord* had reserved this House for himself, for almost every thing was found ready fitted to our hand. The truth is, as soon as I saw it, and how every thing was as it were made on purpose for us; methought it was a Dream to behold it dispatched so quickly. O how amply hath our *Lord* recompenced our sufferings, by bringing us to a terrestriall Paradise; for, in respect of the Garden, the prospect, and the Water, it seems no less. Be he eternally Blessed. *Amen.*

The *Archbishop* presently had notice thereof, and was very glad, we had sped so well, imagining his breaking promise to have bin a means thereof, and he had reason. I writ to him, I was exceeding glad, his most *Reverend Lordship* was pleased therewith and would hasten the fitting it, that he might do me an intire favour once for all. Having said this, I made hast to the house, being advertised, that they would delay us herein [as to the licence] till I know not what Writings were drawne up, and made ready. And so, though the Tenant were not gone (for there was a little more trouble to get him out) we went, and dwelt in part of it. Instantly they told me, the *Archbishop* was much offended thereat: I sought to pacify him, the best I could, for, being a good man, though sometimes he be in choler, it soon passeth. He was displeased likewise, when he understood, we kept a Grate, and a Wheele, conceiving this should not be done without his order. I writ to him, that this in the Houses of persons of Recollection was usuall; but, as touching the Instituting a *Monastery*, I had not attempted so much as to set up a *Cross* there, that it might not seeme to be one: and this was truth. But, for all the good will he shewed us, he would not yield to grant us a Licence.

He came to see the House, and was much satisfied, expressing great kindness to us; though not so far as to grant the licence, yet he put us in good hopes thereof: the business was, certain Writings were to be drawn

drawn up for *Catharine de Tolosa*, which till they were we done, were much afraid, he would not give it us. But *Doctor Manso* (the other friend of *Father Provincial*) was very intimate with him, & watched an opportunity to mind him therof, and get his assent; for, he was much troubled to see us in such a condition. For he would not let us have *Mafs* said in the House that we had bought (which had a *Chappel*, that served for no use, except the saying *Mafs* in it for the owners) but we must go abroad to hear it in a *Church*, every *Holyday*, and *Sunday*. (And it happened well, it was so near) though from the time we went thither, to the erecting of the *Monastery*, passed about a Month, more or less.

All the learned said there was cause enough for his granting 'us this licence, and the *Archbishop* himself, being a great Scholler, saw it likewise; but it seems to have bin nothing else, but that our *Lord* would have us suffer; and I thought it so best: but there was such a *Nun*, as passing through the Street trembled with the feare it caused in her. The drawing the Writings cost no small trouble; for, one while he required Security, another while present Mony, and many other Circumstances: though herein the *Archbishop* was not very faulty, but a certain Steward of his that much opposed us; who had he not taken a journey, upon an occasion by *God* at that time presented him, wherby another succeeded him, it is likely, we should never have obtained this so desired Licence. How much *Catharine de Tolosa* suffered herein is unutterable: she bare all with such patience, as made me astonished; and was never weary of providing for us. She furnished all the Utenfiles for the House, with the Beds, and divers other things, being her self abundantly stored therewith at home: for, it was manifest, she had rather her ovvn house should lack something, than vve vvant any thing that vvas necessary. Some, vvho have founded *Monasteries* for us, have given us more vvealth; but none of them have sustained the tenth part of the trouble, that she: and, had she not had Children, she vvould have given all she could possibly: being so desirous of seeing this House finished, that all she did in relation thereto, seemed but litle to her.

When I savv such delaying, I vvrit to the *Bishop of Palencia*, intreating him to vvrite again to the *Archbishop*, He remained then exceedingly displeased vvith him; for he took vvhatsoever the *Archbishop* did to us as his ovvn ease, and as done to Himself. That vvchic made us vvonder vvas, that the *Archbishop* never conceived, that he had vvronged us in any thing. I intreated him, as I vvas saying, to vvrite to him again, and tell him, that, since vve had a House, and vvhat he desired vvas effected, he vvould once make an end. He sent me an open Letter for the
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Archbishop, so smart, that, by delivering it, we apparently hazarded the losing, and defeating of all; whereupon *Doctor Manso*, who was my *Confessor*, and Counsellor, would not let me present it: for, though it were very civill, yet in it were inserted divers truths, which, considering the *Archbishops* temper, were likely to incense him, being already offended too much at some things, he had sent to acquaint him with, though formerly they were great friends: so that he told me, as by our *Lords* death those became friends, who formerly were not such; so on the contrary for my sake they two, who had bin friends, were turned enemies: I answered him, hereby he might perceive, what a one I was. To my thinking, I proceeded with special caution, and diligence, that they might not fall out with one another: I requested the *Bishop* again with the best reasons I had, and could alledge; to write another milder, and more affectionate letter to him, setting before him the service he might do our *Lord* therein. He did what I so much desired, which was no small matter; for when he saw it was a service to *God*, and a kindness to me (since whenever it was so, he hath still shewn himself very favourable to me) he offered me his assistance to the utmost, and writ me word, that whatever he had done for our *Order*, was nothing, in comparison of his extraordinary desire of serving it. At length the Letter coming proved so effectuell (being seconded by the diligence of *Doctor Manso*) that the *Archbishop* granted us the licence, and sent it us by the good man *Ferdinand de Maranza*, who was not a little joyed thereat. The *Sisters* were more afflicted with their long expectation that day than ever, and *Catharina de Tolosa* beyond all the rest, so that none could comfort her: for it seems our *Lord* would have us most dejected, at the time, wherein we were to receive consolation and content; and I, who never despaired hitherto, was a little discouraged the evening before. Blessed, and praised for ever be his holy Name.

He gave *Doctor Manso* leave to say *Mafs* there the next day, and place the *B. Sacrament* there: so he said the first; but the high *Mafs* was celebrated by Father *Prior of S. Paul*, of *S. Dominicus Order*, (to which this of Ours hath always bin much obliged, as also to them of the *Society of Jesus*.) *Mafs* was sung very solemnly, with *Musick*, and *Minstrells*, that came freely of their own accord, without sending for. All our friends were exceeding glad, and wel-nigh the whole City, for they pitied us greatly, seeing our usage: and the *Archbishops* dealing seemed to them so ill, that many times I disliked more, what I heard spoken against him, than what I suffered from him. The joy of *Catharine de Tolosa*, and the *Sisters*, vvas so excessive, as caused great devotion in me; vwhereupon

upon I said to God; Lord, what do these Servants of thine pretend to, but to serve thee, and to see themselves for thy sake locked up in a place, from whence they shall never go out? One that never tried, can not believe, the contentment received in these Foundations, upon the seeing our selves under Claufure, where no Secular person can come; for, though we exceedingly love them, yet this is not sufficient to dispossess us of the great contentment we have to see our selves retired, and alone. Methinks it is, as when many fish are taken in a net out of a river which, except presently thrown in again, cannot live: so such are Souls used to live in the Currents of the Waters of their Spouse, which, being taken thence, and seeing the Nets, and snares of the things of the World, cannot truly live, till they returne thither again. This I observe in all these Sisters, and find by experience, that those Nuns, that perceive in themselves a desire of going abroad among secular persons, and of conversing much with them, have not met with that living Water, wherof our Lord speaks to the Samaritan, and that their Spouse hath hid himself from them; and justly, since they delight not to stay with Him. This I feare, ariseth from two things; either that they embrace not this State only for love of Him; or, after undertaking it, acknowledge not the extraordinary favour God hath done them, in selecting them for himself, and delivering them from subjection to a Man, who oftimes is a means of ending their days, and God grant he be not also of losing their Souls. O my Spouse, true God, and Man, is this a favour to be undervalued by us? Let us praise him, and render thanks to him, my Sisters, that he hath done us it; and let us never be weary of blessing so great a King, and Lord, who hath prepared for us a Kingdome, that shall never end, for a few slight troubles that shall end to morrow, and that are sweetened with a thousand Delights. Be he for ever Blessed. Amen.

Some days after the Monastery was founded, Father Provincial and I thought there would arise certain inconveniences from the Revenue assigned by Catharina de Tolosa, for which the House might be liable to a Suit, and she be some way disturbed: whereupon we chose rather to trust God, than continue in a condition, wherein for our sakes she might receive prejudice. So for this, and other reasons, meeting in a Chapter together we all quitted, and with the leave of Father Provincial before a Notary disclaimed the Goods, and Estate, she had assigned us, and gave her up all her Writings. This was done very privately, lest the Archbishop might know of it, who would have thought he had wrong done to him, wheras the Monastery had the loss. For when it is known, that the Monastery is founded in poverty, there is no feare, but all will help it:

whereas, this being accounted a *Monastery* endowed, there seems to be some danger, that they should want some provision as to the present: for after the decease of *Catherine de Tolosa*, by a certain course, which her two Daughters have taken, who are this year to be Professed in our *Monastery* at *Palencia* (which was, that they having formerly passed over their right to their Mother, afterward at the time of making their profession *Catharina* annulling this their act to her, makes them renounce their right in favour of the *Monastery* of *Burgos*) and by another Daughter, she had, that intendeth to take the Habit here, leaving to her the free disposal of her Fathers, and her owne estate, which she leaves also in favour of this House; Thus there accreus as much, as the Revenue, that she gave: all the inconvenience is, that the *Monastery* enjoys it not at present: but it hath bin always my opinion, they would never want for any thing. For, that *Lord*, that provides for the other Houses, that live of Alms, those, that contribute liberally thereto will here also raise up persons to do the like, or find out other ways, wherby to maintaine them. Although (none having bin erected in this manner) I somtimes besought him, that since his Majesty was pleased it should be founded, he would provide maintenance for them, and things necessary: nor indeed was I willing, to go from hence, till I saw some *Religious Woman* admitted here. And Being one time thinking hereon, after I had communicated, our *Lord* said to me: *What dost thou doubt of? this is provided for already, thou maist go well enough.* Letting me understand, that they should not want necessaries. Whereupon I was as contented at these words, as if I had left them an ample Revenue, being never more troubled about it. Presently I began to speak of departing, conceiving, I did nothing here, but stay, and take my pleasure in this *Monastery*, because it liked me well: whereas in other places I might do more good, though with more trouble. The *Archbishop*, and the *Bishop* of *Palencia* continued still great friends: for straight the *Archbishop* shewed us great expressions of kindness, giving particularly the Habit to a Daughter of * *Catharina de Tolosa*, and another *Religious Woman*, that was admitted here: and hitherto there have not failed some still, to provide liberally for us; nor will our *Lord* suffer his Spouses to want, if they serve him, as they ought. His *Divine Majesty*, of his infinite Mercy and goodness, grant them grace hereunto. Amen.

* The
same Ca-
tharine
also be-
came a
Discal-
ced Nun

at *Palencia*; and two Sons, she had, turned *Discalced Friars*.

† I think fit here to set down, how the *Nuns* of *S. Joseph of Avila*, which † Of the
 House was the first that was erected, and was founded under the obedience Translac-
 of the *Ordinary*, became since subjected to the *Order*. When it was ing of the
 founded, *Don Alvarez de Mendoza* was *Bishop*, who is now of *Pa- Subjeti-*
lencia, and all the time he lived in *Avila*, favoured the *Nuns* exceed- on of the
 ingly; and, when Obedience was rendred to him, I understood from Monastery
 our *Lord*, that it was then expedient; and it fell out well for us after of *Avila*
 ward; for, in all the differences, and troubles of the *Order*, we found from the
 great assistance from him; besides many other occasions that fell out, *Ordinary*
 whereby the love, with which he owned, and patronized us manifestly to the
 appeared. He never yielded, that we should be visited by any other *Superiors*
 Priest, but himself; and he did nothing in that *Monastery*, more or of the *Or-*
 less, save what I desired him. In this manner passed some Seventeen years der.
 (for I remember not justly) wherein I never thought of altering their o-
 bedience. These years being expired, the *Bishoprick* of *Palencia* was
 conferred on the *Bishop* of *Avila*; and, I being then in the *Monastery*
 of *Toledo*, our *Lord* told me; it was expedient, the *Nuns* of *S. Josephs*
 should render Obedience to the *Order*, bidding me endeavour it: for,
 unless it were done, that *House* would soon come to be relaxed. I as
 having before understood, that it was meet to commit it to the *Ordinary*,
 conceived here a contradiction; so that I knew not what to do.
 I told it to my *Confessor*, the now *Bishop* of *Osma*, a great Scholler: he
 said, the matter was not much; for, that was expedient then; this
 now: (which by many instances since is very evidently seen to be true)
 and he judged it better for that *Monastery*, to fare as the rest did, than
 stand single. So he made me go to *Avila* to consult about it. I found
 the *Bishop* of a far different mind: he would by no means consent thereto;
 but I acquainting him with some things, that might prove prejudiciall to
 the *Nuns*, whom he tenderly loved, he thought further on it. And
 having a sharp understanding, and excellent wit, *God* also assisting, he
 thought on other reasons more important than those, I alledged, and so
 he resolved to do it; and though certain *Priests* told him, it was not
 convenient, that availed little. The Votes of the *Nuns* likewise were
 requisite, of whom some disliked it, and thought it hard: but, in regard
 they greatly loved Me, they acquiesced in the reasons, I proposed to
 them; especially seeing that that *Bishop*, to whom the *Order* had bin so
 deeply obliged, was removed; and I was to be gone. This swayed them

much, and so this business of so great consequence was concluded: for, both all they, and those abroad also, have seen evidently, how the *Monastery* had bin ruined by the contrary course. O ever Blessed be that *Lord*, vvho vvith such affectionate providence takes care of vvhat concerns his Servants. *Amen.*

All that is contained in this *Book* hitherto is penned by the Holy *Mother Teresa de Jesus* ovvn Hand, in the *Book* vvvhich she entitled *Of her Foundations*, vvvhich, together vvith the other *Books* vvritten in her ovvn hand, are to be found in the famous Library of the *King of Spain* in the *Monastery Royall* of *S. Laurence* in the *Escorial*. That vvvhich follovvs, is done by the *Mother Anna de Jesus*.

The *Foundation* of the *Monastery* of *Granada*, which the Father *Fr. Hieronymus Gratianus de Matre Dei*, being *Provincial*, enjoined *Mother Anna de Jesus* to write.

Y Our Reverence commands me to write the *Foundation* of this *Monastery* of *Granada*: who, having so weak a Head, find my Memory so bad, that I know not whether I can call it to mind. Yet I shall relate what occurs to me.

In *October 1585*. It was four Years since Father *Pr. Jacobus de Trinitate*, (God rest his Soul) being *Deputy Provincial* for your Reverence, came to Visit the *Monastery* of *Vera*, where three or four Months were expired, since I was *Prioress*, and I was extreme ill: when the *Visitor*, seeing me so, began very seriously to discourse about coming to found at *Granada*: for divers considerable persons, and women of quality, and rich, desired it, offering liberally thereto. I conceived, nothing, but his good opinion, made him think, they would anyways assilt us; and so I told him, I took those words for a Complement; and that there would be nothing found of what they said; nor would the *Archbishop* of the place give leave to found a *Monastery* in Poverty;

very; where were so many *Religious* already as could scarce subsist, for that *Granada* was wasted, and the late years very barren. The *Father*, though he saw, what I said was true, yet, out of the desire he had of erecting this house, he conceived new hopes afresh, saying that *Laguna a Licenciado*, Auditor of that Court, had promised great assistance; and also privately *Father Salazar* of the *Society of Jesus*, saying, that they would get the *Archbishops* licence. I accounted all uncertain, as it was; though in regard the *Father* urged the business so much, I earnestly recommended it to *God*, and desired the *Sisters*, to beseech him to enlighten us therein, to understand, whether it were expedient. His *Majesty* did so, and that very clearly, telling us; *It was true, for the present, there was no accommodation, nor favour from men: but, so far as much as the other Monasteries were erected in confidence of the Divine Providence, so should this too; for He would take care thereof, and would be greatly served in it.*

When this befell me; I had newly Communicated, and it was now three Weeks, that the *Father Visitor* had bin here, giving order, and employing means, for effecting it. I, notwithstanding all the doubts, and excuses, that I mentioned, resolved upon it at that very instant, that I made an end of Communicating, and said to *Sister Beatrice de Sancto Michael*, who was Door-keeper, and likewise then received with me: *Believe it, God will have this MONASTERY OF GRANADA erected; therefore call hither FATHER FR. JOHN DELLA CROCE, to inform him, as my CONFESSOR, this which our Lord hath given me to understand.* I declared it in Confession to the foresaid *Father Fr. John della Croce*, who was my *Ghostly Father*, he thought fit, we should give an account thereof to *Father Visitor*, who then was there, to the end he might write to your *Reverence*, that with your leave it might be effected. And the same day the matter was determined, and all things necessary thereto prepared, to the great contentment of the *Fathers*, and of the whole *Convent*, who understood, that this *Foundation* was agreed on. We writ to your *Reverence*, and to our Holy *Mother Teresa de Jesu*, requesting four *Nuns* of those in *Castile* for the *Foundation*, and likewise intreating the *H. Mother*, to come herself and found it. Being so very confident, it would succeed well; we procured the sending *Father Fr. John della Croce* with another *Religious Man*, to provide all things necessary, for removing the *Nuns*. So, leaving *Veas*, he went to *Avila* to find our *H. Mother Teresa de Jesu*; from thence they sent an express to your *Reverence*, living then at *Salamanca*. Upon sight of the Letters, your *Reverence* granted our requests, referring to our

our *H. Mother* the appointing what *Nuns* she thought fit, and what we said were necessary. Her Reverence assigned two of the *Monastery* in *Avila*, the *Mother Maria de Christo*, who had bin *Prioresse* there five years; and *Sister Antonia de Spiritu Sancto*, who was one of the first foure, that took the habit of *Discalced* in *S. Joseph* of *Avila*: and from the *Monastery* of *Toledo* *Sister Beatrice de Jesu*, one of the ancientest *Religious* likewise, and our *H. Mothers Niece*. Her Reverence could not come, being about to depart for the *Foundation* of *Burgos*, which was erected at the same time: and, a good while before, She had writ to me, that she would not come to this *Monastery* of *Granada*, when it was erected, because she believed it was Gods will, that I should found it. But it seemed impossible to me to settle any *Foundation* without her Reverence; whereupon I was much afflicted, when I saw the *Nuns* were come to *Veas* without Her, on the day of our *Lady's Conception*. I read a Letter of Hers which they brought me, in which she said, she wished, meerly for my satisfaction, she could have come, but that our great God commanded otherwise: that she was very confident, that all should succeed very well at *Granada*, and that his *Divine Majesty* would greatly assist me, as began punctually to appear shortly after, in manner following.

Whilst Father *Fr. John de la Croce*, and his Companion went into *Castile* for the *Religious Women*, the Father Deputy Provincial *Fr. Jacobus de Trinitate* went to *Granada*, to negotiate the assuring to himself those advantages, which he had in hope, that afterward when he had them in his possession he might write to us to come. The good Man questionless laboured exceedingly, to secure something of the many offers made him, and to get the leave of the *Archbishop*. There was no means to obtain any thing, and yet out of his good meaning, he still writ Letters to *Veas*, intimating the many, and great overtures made to him. I laughed thereat, and writ to him, not to heed them, but to hire us a House, as well as he could, where we might be; for the *Sisters* were come from *Castile* already. The poor man was grieved, for he could not so much as do this: and, though he went to speak with the *Archbishop*, and used the assistance of two of the ancientest *Auditors* to him, namely *Don Lewis de Mercado*, and *Licentiate Laguna*, yet was there no way to make him willing to let us come: but rather by very sharp words he expressed his aversion thereto. He said, he would dissolve all the *Monasteries* of *Nuns* there; and that they might be ashamed, to desire to bring more *Religious* thither in times, and years of such scarcity, and dearth; seeing apparently, they could not be maintained: with severall other things tartly enough

enough. The *Auditors*, who spake to him thereof, were sufficiently disgusted, yet notwithstanding they sought somewhat to pacify him, seeing the many things we writ from *Veus*, and that we hastened it; alledging that litle served for ten *Nuns* of us, that were to come. They also furthered the *Father* privately, and assisted him, that one of the *Magistrates* here hired him a house: which afterward, when he had got, he writ to us to come, exceeding sorry to see, he had nothing else, but that. We tarried at *Veus* expecting; being resolved, and ready to depart, upon the least word, or intimation from the *Father*, signifying so much to us: for, so it was agreed between the *Father* Fr. *John della Croce*, and me, and the *Sisters*, who were there, the 13. of *January*. Standing in this expectation I entred into the meditation which we use to make at night thinking on those words spoken to *S. John* by *Christ* our Lord, at his *Baptisme*: *It becoms us to fulfill all righteousness*: my interior being very much recollected upon it, and having forgotten the *Foundation*. I began to hear a great Noise of many Cries, Yells, and Howlings joined together in confusion; and at the same time it seemed to me, that they were devils that made that lamentation; because the Messenger was come with orders for our going to *Granada*: musing hereon, the Cries and Howlings that I heard increased so, that I swooned, my naturall forces beginning to faile: being thus weakened I clung to *Mother Priores*, vvho vvvas hard by: she, thinking it to be merely fainting, ordered something to be given me to eat. I making signes intimated that they should forbear, and look, vvho vvvas at the *Whee*: they vvent, and found the Messenger there, vvho brought us directions for our departure.

On the sudden there arose such a violent Tempest, as if the vvhole World vvould be covered vvith Water, and Stones; and I fell also so ill, that it vvvas thought I vvould dy. The *Physicians*, and all those, that savv me conceived it impossible, I could begin my Journy, because my pains vvvere extreme, and the troubles, I endured, supernaturall: but this made me more courageous, and to make the more hast, that the beasts, and all things requisite to our journy the *Monday* following, might be in readines; for the Messenger coming on *Saturday* evening, the *Sunday* immediatly ensuing vvvas not convenient for travelling: not to say I vvvas so extremely ill, that I could not hear *Masse* though the *Quire* vvvere very nigh my *Cell*. Notvvithstanding, that *Monday* vve vvent, at Three a clock in the Morning, to the great joy of all the Company, vvho conceived, by this Journey of theirs our Lord vvould be greatly served. We vvent betimes, though the vvways vvvere so dirty by the former Showers, that our Mules could scarce pass. We got to *Day-*
fuentes,

fuentes, the Fathers that went with us (who were Father *Fr. John della Croce*, and *Fa. Fr. Petrus de Angelis*) discourfing with me, what courfe might be taken, to incline the *Archbifhop* to give us a licence, and not to ftand fo difficult on our admiffion. The fame night that we came to *Dayfuentes*, we heard a moft terrible Thunder, and with it fell a Thunderbolt in *Granada* upon the *Archbifhops* own Pallace, near the room where he lay; it burnt part of his *Library*, and killed fome Cattell; and put the *Archbifhop* into fuch a fright, and amazement, that he fell fick with the diforder of it. This Accident, they fay, fomewhat allayed, and lenified him; for none ever faw, in the memory of man, a thunderbolt fall in *Granada*, at fuch a time of the Year.

The very fame day he, that had let out the houfe to *Father Deputy Provincial*, into which we were to come, went from his word, and revoked the writing he had paffed to *Don Lewis de Mercado*, and *Licentiate Laguna*; alledging that, he knew not, when he gave it him, that the houfe was to be a *Monastery*: but, understanding it now, neither he nor divers others, that dwelt in it, would be gone: and fo it proved; for neither thofe *Gentlemen*, who under-hand favoured us, nor fifty thoufand Crowns, engagement only for hiring of an Houfe, prevailed to make them quit it. As foon as thefe good friends underftood, we were fo nigh, that within two days we fhould be there, they knew not what to do: when accidentally *Don Lewis de Mercado* faid to his *Sifter* the *Lady Anna de Pernalosa* (which thing he concealed from *Father Deputy*, nor faid any thing to him of this matter) *Sifter*, You would do, well, to fee, now the *Nuns* are on their way, whether they could alight here, at our Houfe, affording them a lodging where they may, be apart, till they find fome corner to live in. The good *Lady*, who for fome years had not gone out of an *Oratory*, much lamenting her *Widowhood*, and the death of her only *Daughter*, began immediatly to raife up herfelf, and take heart (as fhe told us) and with all fpeed to fet about drefling up her Houfe, and preparing all things neceffary for the *Church*, and for accommodating us, which fhe ordered for us very handsomely, though fomewhat fcanted, in regard her houfe was but little. We came thither on the day of *S. Fabian* and *S. Sebastian*, by three a clock in the Morning, for that hour futed beft for our not being feen, and for privacy. We found the good *Lady* at the ftreet-door, where fhe received us vvith many Tears, and expreffions of devotion: we fhed fome too out of tender-heartednefs, fingng *Laudate Dominum* vvith great joy to fee the *Church*, and its fituation in a *Porch*. But, not having the *Archbifhops* licence, I defired, it might be locked up, and that the *Fathers*,
vvho

who were with the *Father Deputy*, would not think of tolling a Bell, nor of saying *Mass*, publickly, or privately, till we had the *Archbishops* consent, which I hoped in *God*, he would shortly grant us.

I sent to give him notice of our arrivall, beseeching him to come and bestow his Benediction on us, and set up the *B. Sacrament*: for, though it were a Holiday, we would not hear *Mass* till his Lordship appointed it. He answered with great kindness, and civility, saying; That we were welcome, that he was exceeding glad of our coming, and that he wished he could rise, that he might come and say the first *Mass*: but being ill he sent his *Vicar* to say it, and do all, that I should desire. And so the *Vicar* coming, which was about seven a clock that very morning, I intreated him to say *Mass*, and Communicate us all, leaving us the *B. Sacrament* set up by his owne hand: which he did immediatly with great Solemnity. Those *Gentlemen* the *Auditors* were in our Church, and such a multitude, that it was strange, they could know of it so soon; for, the same day we came, at Eight a clock, the *B. Sacrament* was already set up, and divers *Masses* said. All *Granada* came, as though they came to gain a *Jubilee*, and all with one voice proclaimed, that we were Saints, and that our Lord vouchsafed to visit this place by our coming thither. The same day *Don Lewis de Mercado*, and *Licentiate Laguna* went to visit the *Archbishop*, who kept his Bed, being ill of the distemper by the Thunder, which fell two nights before; and they found him chafing, at our coming: they replied, If his Lordship were so much displeased thereat, why did he grant his licence? for, the *Monastery* was now established. He answered: „I could do no less; for I offered extreme violence to my self; because I cannot abide to see *Nuns*: but I meane to bestow nothing on them, since I am not able to keep them, that are under my charge and government. And so we began to enjoy in words and in deeds, our beloved poverty: for, though the *Lady Donna Anna* bestowed Alms on us, it was very sparingly, and none relieved us from abroad, seeing us live in her house, whither so many poor flocked, and whence such store of Alms was given to almost all the *Monasteries*, and *Hospitals* of the City; whereupon they imagined, we could not lack for any thing; and yet we did lack so, that very often we were not able to subsist with what that *Lady* gave us, had not our *Disaffected Fathers* of the *Covent of Martyrs* furnished us with some small quantity of Bread, & fish; though they had but little themselves, it being a year of such famine, and scarcity, that *Andaluzia* felt it in great extremity. We were so ill stored with Bedding, that, except what we brought with us in our Journey, we had none, so that Two, or Three only of us

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could

could be accommodated therewith : and therefore so many of us by turns lay on them anights , the rest lying upon certain Matts , that were in the Quire. This proved so pleasant to us, that to enjoy it we discovered to none the Want we suffered , but laboured to hide it especially from this devout Lady , lest we might grieve her. And she , seeing us so contented , and taking us for pious and penitent persons , observed not , that we needed more , than what she allowed us. Thus we spent most of the time , that we lived in her House , which was seven Months. In all which from the first day we were oft visited by the graver sort , and the *Religious* of all *Orders* ; who discoursed of nothing else , but the temerity in beginning these Houses in such poverty , and without any foundation of humane assistance , and conveniences. We answered them , that therefore we enjoyed more the Divine : and in confidence of the experience of *Gods* care and providence , which we have had triall of in our *Monasteries* , we were not solicitous , nor troubled to begin them thus ; but desired rather , that none might be founded after any other manner ; as holding this the securest way. Many laughed at the hearing this , and at the seeing how chearfull we were being thus straightened ; for indeed we were very strict in keeping our Claufure : in so much that *Don Lewis de Mercado* himself , that lived in the same house , never saw us without a Veile , nor can any one tell the marks , nor describe the shape , and features of our countenances. Herein we did no more , than we use always , but this was thought a great matter in this City. Divers persons (I mean Women) of all conditions came to ask the habit , and amongst above two Hundred , who consulted thereof , we met not with one , that to us seemed capable of receiving it , according to our *Constitutions* : and therefore we avoided speaking to many , others we deferred , telling them , they must first understand our manner of living , and by this means we might try their inclinations ; and that , till we light on a House , there was not room for more , than were there already. We enquired for one very diligently , but by no means could find one for our purpose , either to be sold or lett.

Meanwhile I was somewhat perplexed , and troubled , to see so little supply offered to us by the People : and , as oft as I reflected thereon , methought I heard that , which our *Lord Christ* said to the *Apostles* : *When I sent you to preach without Scrip , and without Shoes , lacked ye any thing ?* And my Soul , answered , *No certainly* , with a confidence , that , both in spiritualls , and temporalls , his *Divine Majesty* would abundantly provide for us. Without any soliciting there came , and we had *Masses* said , and *Sermons* by the most eminent , and famous *Preachers* , and
Priests ,

Priests, that were in all *Granada*, without almost any care taken therein: many delighted to hear our Confessions, and to understand our lives; as likewise to know that inward assurance which (as I said) God gave me, that we should want for nothing: as appeared in one instance, that befell me presently after I arrived here. It hapned, that with great weight, and much particularity I heard internally that Verse of the *Psalme*, that saith: *Scapulis suis obumbrabit tibi, & sub pennis ejus sperabis: Psal. 90. He shall overshadow thee with his Shoulders, and under his Wings shalt thou trust.* Hereof I gave an account to my *Confessor*, who was Father *Fr. John de la Croce*, and to Father *Doctor John Baptist Ribera* of the *Society of Jesus*, whom I acquainted with what befell me, both in, and out of, *Confession*. They both thought these things were pawns, and earnest given by our *Lord*, that this *Foundation* should prosper, and succeed very well, as hitherto, for these four years, it hath bin seen to do. Blessed be his holy *Name*; seeing that during all this time the *Sisters*, that came with me to the *Foundation*, assure me, they have had a more particular Presence and greater Communication of his *Divine Majesty*, than they had ever perceived in their whole life.

This was very apparent in the proficiency they daily made, and in that which (by report of all) with their example they caused in the *Monasteries* of the *Religious* here. For I understood by the *President Don Pedro a Castro*, that, after our coming, there was wrought a great change in them, I mean in the *Nuns* of other *Orders*, whereof are many in *Granada*. Among other favours, which (as I said) our *Lord* did us, we enjoyed one extraordinary; which was the perceiving the *Person* of *Jesus Christ* our *Lord* in the most holy *Sacrament* of the *Altar*, to keep company with us after such a manner, as that, we seemed visibly to perceive his Corporall Presence; and this was so generally, and ordinary, that we often discoursed amongst our selves thereof, saying, that the *B. Sacrament* never had wrought such an effect upon us in any place as here: for, from that instant, wherein It was set up in our little *Church*, it caused in us this consolation, and in some it lasts till now; though not so sensible, as in those first Seven Months.

These being expired, we light on a House to be let, to which (without the Landlords knowing so much; for, the Tenant, that dwelt in it had left it empty) your *Reverence* at that time made us pass very privately, who were come from *Baeza* to procure conveniences for us, yet could get no better than this: Till about Ten Months after our *Lord* began effectually to move certain of the prime *Gentlewomen* here; who, assisted by their *Confessors*, without leave of their Parents, and kinned, who by

no means would give their consent to their entring into so strict an *Order*, came privately to take the *Habit*. We within a few days gave it to Six with great solemnity, though with the extream disgasting of their Kinred, and muttering of the City, conceiving some dreadfull matter in the entring into it: whereupon (as we have bin told) they take speciall care, and caution to look to their Daughters. For, concerning the first whom we admitted (which is *Sister Mariana de Jesu*) her Father and Mother died shortly after her entring into *Religion*; and, they spread a rumour, that of grief: but she never was in the least troubled at her coming hither, but on the contrary rather hath shewen excessive joy, and gratitude for the favour our *Lord God* hath done her, in calling her to our *Order*: as all the rest have experienced, who have entred, and those, which have bin since admitted. When they were professed, we endeavoured with their portions to purchase a House; and, though many were talked of, so far, as that it came to the drawing up Writings for some of them, yet the Sale of none was concluded of, till we resolved on the taking that of the *Duke of Sessa*; which, by reason of the great difficulties in the selling it, we thought it ridiculous to wish for; and so did all, that heard of it; though it were the most commodious, and best seated, in all *Granada*. I determined to consult about the buying it: because the *Sister*, the writer of this present Relation (whom I name not in regard your *Reverence* vwill knowv the person by the Hand) assured me above two years ago, that our *Lord* had signified to her three severall times in Prayer, that the *Monastery* should be founded, and settled in this House of the *Duke's*; vvhich she understood vvith such certainty, that nothing could hinder her from believing, but that it vvould accordingly succeed: vvhereupon it vv as effected, as your *Reverence* knowvs, and at present vve live in it.

ANNA DE JESU.

A Letter of the *Holy Mother Teresa de Jesu* to the Venerable Mother *Anna de Jesu* Prioresse of the *Discalced Carmelite Nuns* in *Veas*, in commendation of the Venerable Father *Fr. Joannes de Cruce*, and in answer of one, wherein she complained of wanting a *Spiritual Master*, and *Guide* for her *Nuns*.

Daughter,

I Have a good mind to laugh, seeing how much without cause you complain; having therewith you my Father *Fr. John della Croce*, a heavenly and divine person. And I tell you, *Daughter*, that since he went hence to *Veas*, I have not found in all *Castile* another *Spiritual Father* like him, nor so zealous in the way to Heaven. You will not believe the desolation, and Melancholy, that his absence, and the want of him causeth us. Let them know, they have a great Treasure there, in the person of this *Holy Man*. And let all the *Nuns* of this House treat with, and communicate their souls to him; and they shall find, that they are sufficiently furnished, and how much they will advance, and proceed on in all things of Spirit, and Perfection: our Lord having given him a particular grace to this purpose.

Teresa de Jesu.

A Letter of the same *Holy Mother*, written to a *Nun* of another Order, who was grieved, that she lived in a *Monastery* that was too full, and had too much business.

BEfore these *Monasteries* of ours of *Discalceates* were founded, I lived five and twenty years in that of the *Incarnation*, where are about a hundred and fourscore *Nuns*: and, because I am in haste, I only say, That to one that loves God, these things, though they be a kind of Cross unto them, yet are an advantage to their Souls, and no way prejudicial, if you shall be pleased to reflect, and consider, that only you, and God live in this House: and whilst you have no Office that requires your ha-

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ving an eye to things, hinder not your self with them, but observe the vertue thou shall perceive in any one, to love it in her, and gain benefit to your self, not applying your mind to those defects which haply you may see in her. This hath stood me in such stead, that, living amongst such store of *Nuns*, as I have said, they conduced as much to my purpose, as if I had lived alone, nay also benefitted me: for at length (my dear *Mistress*) we may in every place come to love this great *God*. Blessed be He, for that none is able to hinder us from doing this.

Teresa de Jesu.

In the Additions to the Life of the *B. Father Fr. Lewis Bertrand* is a Paragraph in manner following.

THe *B. Mother Teresa de Jesu Foundress* of the *Discalced Carmelites*, Men and Women, in the first years, that she began to attempt a *Reformation* of her *Order*, endeavoured to consult to this purpose with divers spirituall persons, particularly with *Father Bertran*: sending him a letter, acquainting him with her desires, and certain Revelations, she had had about it. The *Father Fr. Lewis* recommending to *God* in his prayers and Sacrifices her good intentions, at the end of three or four Months answered her in this manner.

Mother Teresa, I received your Letter: and because the business, about which you ask my Opinion, tends so much to the service of our *Lord*, I desired to recommend it to him in my poor Prayers, and Sacrifices: and this was the reason, I deferred to answer you. I now bid you in the Name of that same *Lord*, arme your self for so great an enterprize, for He will assist, and succour you: and in his behalf I certify you, that, before the end of fifty years, your *Order* shall prove one of the most Eminent, that is in the *Church of God*: Who keep you, &c.

From

From *Valentia*.

The Letter of our Holy Lord Pope Paul the Fifth to Henry the Fourth King of France, for promoting the Order of Discalced Friars Carmelites in his Kingdome.

To our most Dear Son Henry, the Most Christian King of France: Pope Paul the Fifth.

Our Most Dear Son in Christ, we send you Greeting, &c.

With this only Comfort, amidst so many, and great labours, and cares of ours, are we delighted; that, though the perpetuall Enemy, of Mankind never ceases by new arts, and impediments to hinder the worship of God, and salvation of Souls; yet on the other side there are not wanting some, who, enflamed with a zeal of Gods honour, and love of their Neighbour, endeavour both by word, and example, to reduce into the right way those that stray, and afford help, and consolation to those, that labour in our Lords Vineyard. Of which number doubtless are our beloved Sons the *Discalced Friars Carmelites*, who, both in this our flourishing City, and throughout almost all Italy, to the great benefit of Souls labouring continually in Prayers, Fastings, Preachings, Confessions, and busied in other pious Works, have given examples of extraordinary devotion, and piety; so that they are deservedly beloved of us in our Lord, and by all had in great Veneration. Having understood therefore, that this *Religious Order* is much desired in your *Majesties* most flourishing Kingdome, and, conceiving the presence of these devout men to be very usefull for the restoring that ancient Ecclesiasticall Discipline, for which sake this Kingdome justly was entitled the most Christian; which you no less prudently, than piously, shew You do desire: we are willing by these our letters again and again to exhort your Majesty, to introduce into your Kingdome of France this Order of *Discalced Carmelites*: for, we are confident, You will shortly find great benefit by their conversing with the Subjects of your Majesty. Indeed it is strange, how prevalent they are, in intilling devotion into Mens minds; as those, that seek for nothing else, but the Glory of God, and saving of Souls, observing extreme Poverty in simplicity of heart. Our Venerable Brother Francis Cardinal of Joyosa, who will deliver You these Letters, shall on our behalf more fully also inform you of the Sanctity

Sanctity of this *Religious Order*, and more effectually excite you to this Pious Work : We desire you to give him altogether the same Credit, which you would do to us, if we spake with you in Person : and finally assure Your self, it will be most acceptable to us, to understand, that our Beloved Sons the *Discalced Friars Carmeltes* are received in your most spacious kingdome of *France* under your *Majesties* patronage and protection, and have settled a firme, and stable residence there, as We desire. We beseech *Almighty God*, to keep you with his continuall protection, and, together with the increase of zeal for repairing *Catholick Religion*, augment in you the gifts of his holy Grace : and We from the very bottom of Our heart do bestow on your *Majesty* our *Apostolicall Benediction*. Given at *Rome* at *S. Peters* the 20. of *April* 1610. of our Pontificate the Fifth.

12 Cal.
May.

The End of the *Foundations* of the *Monasteries* of the *Discalced Carmelite Nuns*.

Of the Customes observed by S. Teresa in her Journies, when she went to found any Monastery. Extracted out of the Bishop of Tarassone. Lib.2.Cap.37.

HAVING spoken of the *Foundations* erected by this *Blessed Mother*, it will be seasonable here (before we relate her Death) for the clearer discovering the *Spirit of God* that inhabited in her, to describe the Method, and order, the *Holy Woman* observed not only on the way, but likewise in the *Monasteries* through which she passed, either those of her own, or any other *Order*.

First, when the *Holy Mother* went any Journey, she procured to have with her some *Religious Men* of the *Order*, if there were any to be got; and also some *Secular Priest*, that was of good life, and reputation. Commonly *Father Julian d'Avila* accompanied her, one of great vertue, and piety, as we have formerly said. The first thing she did, after her arrivall at any place, was the hearing *Mafs*; she communicated every day;

day; a thing never omitted by her, for whatever business, or haste. She ever took some *Companions* with her; some to leave in her new Foundation, others for usuall Associates: among the rest she chose for her ordinary Companion *Anna de Sancto Bartholomeo*, yet living, and a *Prioress* in *Paris*: a Religious Woman qualified, as became her, whom among so many the *H. Mother* selected, and with a particular eye designed for her Society, and consolation.

The *Holy Woman* and her *Companions* commonly travelled in Waggon, as conceiving it a poorer and plainer way, than that of Coaches. Her Religious went in them with great Recollection; for, even upon the way, also being, where they might be seen by any secular Persons (though these Women) they never laid by their *Veils*; and, if any forgot herself herein, the *Holy Mother* reprehended her; and this she herself very punctually, and strictly observed.

When they came to their Lodging, she took care to have a *Chamber* very retired, and fast bolted, where her Religious might repose: and, when there was no convenience for this purpose (as in some Inns usually happens) they used coarse Coverlets, or some Hangings, and made themselves select, and handsome partitions, that her *Nuns* might neither see, nor be seen; and might have little converse, or acquaintance with any; for, herein she used great caution, as one that cordially loved all integrity and purity; she likewise set a *Portress* in the Inn, as though she had bin in a Monastery, to receive Messages from abroad: in fine she used as much Discipline, and Claufure, as if she had in bin her own House.

Now, *Saints* in quality resembling Precious, and resplendent Stones, which retain the same value, and splendour, whether in the Casket, or in the street; the *H. Mother*, and her Company, in whom so many Virtues shined when being in their *Monasteries*, were not obscured, or overcast upon the way. For, amidst the joltings of the Waggon, the trouble, and wearisomness of the journey, they kept their *Prayer*, as in the *Quire*, and for this end had their set-Hours, which they measured by an Hour-glass, as if they had bin in a *Covent*: and, many times upon the way, the *H. Woman*, and her *Companions* spent the whole night in Vocall, and Mentall, Prayer. They rang a little Bell at the hours of Silence, as their *Rule* prescribes, and kept it as strictly, as if the *Rule*, here also, obliged them. And, which is more to be wondred at, so great was the respect, and veneration, they bore to the Sanctity of the *Mother*, that those which resorted thither, not only Priests, and other Persons of her Company, but the Boyes, and Waggoners (beyond

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their usuall wont) observed *Silence*, all the time the *Nuns* forbore to speak. Afterward when they rang to signify, that the time of *Silence* was ended, these persons shewed great contentment therein. They all went very willingly with the *H. Mother*, and were not tired with their labours, nor satiated with the sweetness, and grace of her discourses; for, they were beyond measure pleasing, and delightfull to all. She gathered from emergent occasions on the way matter for spirituall conferences concerning God, wherewith she both delighted, and sometimes greatly wounded with contrition those who accompanied her: yea they that at other times used to swear, and jest much, took more pleasure in hearing her, than in all their sports and pastimes, as themselves often confessed.

The *H. Mother* procured that all that went in her Company should render *Obedience* (a duty so justly owing to herself, as well for her *Office*, as her Person) to some *Religious Man*, if there were any; or else to the *Priest*, that accompanied them; and she was the first that yielded such submission. And such was her love to this Vertue, that in any Foundation when she constituted a *Prioress* (whom for divers years she by her sole authority settled there, and chose) presently she rendered her obedience, and submitted herself to her, not as *Foundress*, but as one of the most inferiour in the *Convent*; craving leave of her for all that she was to do. Which she practised when she came to any Monastery of *Nuns* of another *Order*; for, she immediatly tendred her *Obedience* to the *Superiresses*, as if she were really her own.

As to *Poverty*, she was excessive therein (if this excellent Vertue be capable of excess:.) she went often out of her Monastery, without taking any thing for her Journey; yet she never wanted necessities, nor also in the least a confidence in God. That *Foundation* most pleased her, which she erected in greatest *Poverty*: as also she used to say, that, for founding a Monastery, she needed only a *Bed*, and a *House* to be hired. Being a Foundation she refused a *Carpet*, and a *Chafing-dish*; as thinking neither of them usefull among *Discalced Nuns*. And she not only rejected these, but other things of a great value: as much shunning, as others seek, *Riches*.

Thus, according to the Testimony given by the *Duchess of Alva*, *Donna Maria Enriquez*, it fell out, that, she giving her (upon the understanding her need, and poverty) certain Jewells to a great worth and value, the *Holy Mother* accepted them very thankfully; because she would not seem to slight her Gift; but, when she took her leave of her, privately calling the Woman belonging to her Chamber, she gave her the

the Jewels, to return them to the *Duchess*; whereat she was much edified, and astonished; as unaccustomed to see that by her contumacious, which the World so much prizes, and adores.

The same *Duchess* with great importunity had obtained leave of the Provincial of the Order, for the *H. Mother*, at her coming to the *Monastery* of *Alva*, to visit her first, and alight at her house before she went to the *Monastery*, which was in the same Town. The *B. Mother*, accomplishing what by Obedience she had bin enjoined, was as courteously received by the *Duchess*, as she had bin earnestly desired. She intreated her to sup with her (because she came by Night to her House) but the *H. Woman*, notwithstanding her weariness, and necessity (which may be presumed to be great in a Person so laden with diseases, and spent with labours) would by no means condescend to her request, as thinking it not fit, having a *Monastery* in the same Village, to eat a bit out of it. So, on this occasion, and the more to enjoy the *Holy Mother*, the *Duchess* commanded all her Family to sup, not supping her self, till Midnight; at what time the *H. Mother* breaking through the *Duchess's* importunities, to detain her yet longer, retired to her *Monastery*: thus leaving the *Duchess* no less admiring, than edified.

She was likewise very strict (as one, whom God had set for a Mistress, and Pattern to others) in *Regular Discipline*: for, besides what hath bin spoken concerning Silence, and Prayer, Obedience, and Retirement, and the other Vertues, being in a journey she as duly observed the Fasts of the Order, as if (notwithstanding her want of health, and strength) she had bin obliged thereto: and, when she came to the *Convents*, she neither in Diet, nor in other things, would be otherwise treated, than usually the *Constitutions* appoint for the whole *Community*. She came once extream weary, and having a Fever by the way, to a *Covent*; the *Prioresse* of the House knowing her custome, and that she would not admit of a Quilt; for easing not only the pains of her Journey, but of her sickness, had a mind (for a disguise) to lay one under the Straw-bed, the ordinary Bed of the *Discalced* (as if this could have much relieved her;) the *Holy Mother* presently discerned it, and causing it to be removed, sharply reprehended the *Infirmarian*, that had put it there.

In her Travells, whilst her health permitted, she dressed Diet for the rest, as she did likewise in the *Monasteries*; and this she preferred before the being a *Foundress*: which though she was, and that of so many Houses, yet she liked not the Title. This may be said of the order, which, as to the *Exteriors*, the *H. Mother* observed, when she travelled: but

that which cannot be said is * the Interiour, and that exceeding high Prayer, wherein that holy Soul went wholly immerfed (if I may fo ſpeak) and engulfed in God; * the Charity, and Zeale of Souls that flamed in her breaſt; * the vehement deſire of ſuffering for the Love of God; things, which engaged our Lord to aſſiſt, and encourage her exceedingly, and beſtow a great Crown upon her, and do her the favour in her days to ſee, and eat of the fruit of the Tree, which by her Hands He had planted; as his Divine Maſtey promiſed her in a Revelation, which ſhe had in the Year 1571. wherein he ſaid to her theſe Words. *Take courage; ſince you ſee how I help you: I have deſired, You ſhould gain this Crown, in your days You ſhall ſee the Order of the Virgin greatly advanced.*

*Addita ex R. P. Ribera de Vita B. Matris Teretiſe
Lib. 3. cap. 15. 16.*

*Tereſa leaves Burgos, comes to Alva; where She makes a
holy End in our Lord.*

THEſe things being ſet in order, *Tereſa* with inceſſant prayers continually importuned our Lord, that, ſince by his appointment, and direction, this *Monastery* was happily begun, he would alſo provide, that it might neither want maintenance, nor other conveniences of living: whereupon her principall deſire was, to ſee the day, wherein ſome Virgins might be admitted into this houſe, whoſe ſtock, and portions might ſettle the ſtate of the *Monastery*. Whiſt ſhe was ſollicitous about this, our Lord ſaid to her; *Why doubt you? that buſineſs is done already; ſo that you may ſecurely depart.* By which words ſhe conceived, that our Lord would himſelf take ſuch care of that Houſe, that at no time it ſhould lack ſupplies of neceſſary proviſions. This aſſurance therefore confirmed, and quieted her as much as if it had had a fair yearly revenue ſettled on it. So, after a few days reſpite ſhe began to conſider of her returne: for, ſhe conceived her pains at *Burgos* for the future needleſs. Having therefore made all things ready for her journey, ſhe went from *Burgos* to *Palencia*, and from thence to *Medina*, intending to go directly thence to *Avila*, where ſhe was *Priozeſs*, and there beſtow the holy Veile on *Tereſa de Jeſu*. But the moſt High had otherwiſe appointed

appointed. For, at *Medina* she found Father *Antonio de Jesu*, at that time *Superior* of the whole *Order*. He here attended the *B. Mothers* coming that he might thence take her along with him to *Alva*, at the request, and importunity of the *Duchess Maria Henriquez*. As soon as she was by *F. Antonio* acquainted therewith, she found a great, and strong reluctance in herself, in regard she judged her presence at *Avila* very necessary, and was extreme sorry the *Duchess* should thus stay this her intended Journey, so that the trouble she suffered within her mind was incredible. But, having hitherto bin always most observant of her *Superiour's* commands, to the utmost of her power, she, being so near her end, was not unwilling to obey here likewise in as great perfection, as she could; in imitation of him, who [Philip. 2. 8.] *became obedient unto death, even the death of the Cross*. So, she was carried in a Litter to *Alva*, not without great pains, and very much sickness. In somuch, as when she came to *Peynaranda* the next Towne, she felt such excessive torments, and an incredible decay of strength, that she swooned away; which sad Spectacle moved all that were present to pity her. There was nothing at hand to give her for recovering her spirits in that fainting, and languishing condition, but some Figs, and there was but one Egg to be got in all the Town. *Anna de S. Bartholomao* was exceedingly troubled, that in so great a necessity she could afford the holy Mother no help, or ease. But she comforted her, saying, *Do not afflict your self, Daughter; these Figs are very good; and many poor people have not such*. The next day, going to another Town, they had only boiled Herbes with Onions among them, to repaire the meanness, and shortness of their Dinner the day before: yet with these she staid her appetite, as well as she could; though such food ill for her health. And the same night, being the *Vigil* of the *Apostle*, and *Evangelist S. Matthew*, she was brought to *Alva*.

When She was come, being spent, and sick, *Joanna de S. Spiritu* the *Superiores*, and her Companions earnestly intreated her, she would ly down, and take a litle rest, whose motion, and requests she yielded to, saying, *Good God, how weary do I find my self! these twenty years, to my remembrance, I went not to Bed so soon, as I have to day*. Yet, getting up in the Morning, she both diligently visited the House, above, and below, and went to Church to hear *Masse*; where likewise she with great fervour of spirit, and relishes of devotion received the *Holy Eucharist*: and thus by fits at certain spaces sometimes relapsing into her distemper, othertimes rising out of her Bed, she passed some days. Till, on the Feast of *S. Michael the Archangel*, having heard *Masse*, and received the

Blessed Sacrament (for she now , with the usuall fervour of devotion , daily frequented the Sacred Mysteries of the *Altar*) taking her Bed , she never rose out of it more : for , she begin to be ill of a Bloody Fluxe ; which was thought to be the cause of her Death.

Three days before she deceased , she spent a whole Night well-nigh in earnest prayer , and devout supplications to God : when it grew light , she called for *Antonio de Jesu* to hear her *Confession*. It is reported , that our Lord then revealed to her the day of her Death. For , some of the Nunns heard *F. Antonio* , after he had heard her *Confession* , speak to her , to intreat our Lord , not to take her so soon out of this life , that she might not so quickly leave hers. To whom the Mother answered , that she seemed no further needfull in this World ; and then began to utter many wholsome advices & directions to her Daughters ; which , though she never yet had omitted ; notwithstanding now , as near her End , she uttered them with greater ardency , and power , and clearer expressions of Love , than she was wont. The day before the festival of *S. Francis* , the Glorious Founder of the *Minors* , at five in the Evening , she asked for the most sacred *Viaticum* of our Lords Body : her Body being so weak , and spent , that she could not stir herself in her Bed , nor turn from one side to another , but by the help of others. And , whilst the sacred Pledge of the dying was gone for , joining her hands together she bespake them in these words : *I beseech you my most deare Daughters , and Mistresses , in our Lord , to observe the laws , and constitutions of the Rule very exactly , and intirely : and likewise , I beseech you , regard not the ill example , which such a negligent Religious woman hath given you ; but , whatever I have herein offended , I desire you would forgive me it.* As soon as It came in sight , and that she beheld her Lord , whom she so passionately loved , approach within her Chamber-door ; though ; before , she was so exceedingly debilitated , and decayed in her health , and so oppressed with the pains of her disease , that she could not move out of her place , she with violence , none helping her , courageously got up , as though she would have leapt out of Bed , and must have bin held : her Face began to shine with an unusuall beauty , darting forth resplendent rayes , and looking after a far other manner than formerly it was wont , carrying a venerable kind of Majesty with it likewise , and seeming not of the same age , she was of , but much yonger. Then , like a milk-white Swan , upon the approaching end of her life , closing her hands , her Spirit filled with great devotion , and internal joy , she began with a more melodious voice than ever her last Song , and , in her Colloquies with her Sovereign Good , and Dearest Beloved , whom she now saw before her , she out of the abundance

bundance of her Soul uttered certain high, sweet, and amorous Expressions. Among the rest these: O my Lord, and my Spouse, the desired Hour, I have so often wished for, is now come. Now is the time, that we may see each other. It is now time, Lord, to go; and happy, and prosperous let it prove: thy Will be done. The Hour is come at last wherein I shall pass out of this Exile, and my Soul together with Thee enjoy that, which it hath to exceedingly longed for. Then she gave him infinite Thanks for begetting her in the Church, and permitting her to dy in it; often reiterating these words; At length, Lord, I am a Daughter of the Church. With great self-abasement likewise, and sense of devotion she begged of our Lord the pardon of her offences; and said, by the merits of Jesus Christ she hoped for eternall Salvation; intreating her Daughters to beg this of our Lord for her: then she humbly craved their pardon of all her faults. They, on the other side requesting the Mother to give them her last Commands, she would say no more, but bad them punctually observe the Injunctions of their Rule, and the decrees of the Constitutions, and ever perform sincere Obedience to their Superiors: a lesson; which she often inculcated, and repeated to them. In this time she frequently reiterated these words of the Fiftieth Psalm, *Sacrificium Deo spiritus contribulatus. Cor contritum, & humiliatum Deus non despicies. Ne proiecias me a facie tua; & Spiritum sanctum tuum ne auferas a me. Cor mundum crea in me Deus. A Sacrifice to God is a troubled spirit. A Contrite, and humble heart, O God, thou wilt not despise. Cast me not away from thy face; and take not thy holy Spirit from me. Create in me a clean heart, O God.* But especially that half Verse, *Cor contritum, & humiliatum, Deus, non despicies*, was often in her mouth, till her Speech failed her.

After that she had desired the Sacrament of Extreme Unction, she with great reverence received it, at Nine a-clock at Night, on the same Vigil of S. Francis: then, the Nuns reciting the Psalms, according to the custome, she joined therein with them, and answered orderly at the end of the severall Prayers. When she had received this Sacrament, she from her heart rendred thanks to God, that he had made her a Daughter of the Church.

Then Antonio de Jesu asked Her, whether, after her Death, her Body should be carried to Avila, or continue at Alva. Which Question, as far as could be gathered from her looks, displeased her; whereupon she said, *Am I to have any thing my own? Will they here deny me a little Earth for my Body?* All that night she endured excessive pains, yet she omitted not the often reiterating those forementioned Verses of the Psalm.

Psalm. The next day at seven in the Morning she turned herself on one side just in the posture, and manner, as that holy Penitent the *B. Magdalen* is commonly drawn by *Painters*, holding a *Crucifix* in her hand, so fast, that she let it not go, till the Nuns took it out of her hands, now ready to be interred. She retained an enflamed countenance as one, that, in great quiet, and composedness of Body, not so much as stirring in the least, were continually taken up with internall Contemplation. And when she now approached to the last period of her life, one of the *Nuns* viewing her more accurately thought she observed in her certain signs of our Saviour his talking to her, and shewing her strange things: for, the holy Mother discovered evident Marks of one wondring at the things she saw. Thus she continued till Nime in the Evening; and that Thursday, being *S. Francis's day*, on the *Forth of October*, in the year 1582. (in which was made a Correction of the *Calendar*, by taking from it the Ten days that remained over and above the account, so that the next Day after her Death was the *Fifteenth* of that *Month*) she surrendred her spirit to her Creator, *Pope Gregory XIII.* of Glorious Memory sitting at *Rome* in *S. Peters Chair*, and his *Catholick Majesty King Philip II.* reigning in *Spain*. Her Birth-day, fell on the 28. of *March*, 15 15. so that in all we reckon Her to have lived Sixty seven Years, Six Months, and Seven Days: She lived Fourty seven Years in *Religion*: wherof the first Twenty seven were spent in the *Monastery* of the *Incarnation*; the Latter Twenty in the rigour of the first *Primitive Rule* of the *Carmelites*. Her End was so quiet, and gentle, that they, who had seen her often at her Prayers, would have thought her now intent upon the same Spirituall Exercise.

The Treatment of her Body after her Decease; the manner of her Buriall; and what happened before, and after her Death.

AS soon as this Holy Soul had forsaken the Body; her Face looked most beautifull, without any wrinkles at all, whereas through age it had contracted many, whilst she lived; and all her Body carried a strange Whiteness with it, not in the least wrinkled, so that you would say it was a smooth polished *Alabaster Statue*. Besides, her Flesh as pliant, and slick, as the flesh of a Child of two, or three years old. Here you might have seen in what *S. Bonaventure* her writes of *S. Francis*, that his Flesh looked as white as Snow, foreshewing already on Earth the Glory, which she was to possess in Heaven. Her limbs,

limbs, when touched, were as limber, and flexible, as a Childs are, both for smoothness, and softness; carrying, I know not how, a kind of Beauty with them, as an evidence of her Innocence, and Sanctity. Her whole Body all over sent forth a most delicious Smell, which what aromaticall odour to resemble it to none could tell: whose sweetness likewise with time increased, and grew at last so strong, that, because it made their heads ake, who were present, they were faine to open the Window, and temper it with the fresh aire. This befell in a lower Chamber of the Monastery (where now the *Nuns* use to meet every week to keep *Chapter*) yet she sent dispersed it self to the upper-room, and for that night, and the day following was diffused over the whole house, extended also to the *B. Mother's* clothes, blankets, and all things used by her in her sickness. And this so strongly, that many days after a *Sister* smelling this sent in the Kitchen, and inquiring curiously whence it came, found at last a little Salt-celler in a Chest, having then some Salt in it, wherein remained the print of the *B. Mother's* fingers; when it was brought to her, in her sickness, and from thence this smell was perceived to come. It stuck to the Dishes likewise which she used, and the Water that washed her *Corps*, after she was dead, and, if in any corner, or among her clothes that she put off, any thing lay, that had touched her, it sent out the same fragrancy; by which those that smelt it might conjecture, that there was something privately kept there which she had heretofore made use of. The Person that put her Body into the ground, having after the performing that pious office, washed her hands, without reflecting thereon, began to smell such a sweetness coming from them, that she judged it to be celestiall, because she had never yet smelt the like on earth. Nor do I wonder so much, that there then began to exhale forth such delicious odours, since God was pleased to shew most apparent Signes of her Sanctity, when I consider, that, at times, her Daughters perceived the like Sent, as she lay sick in Bed. For, it appears, and that unquestionably, that a strange fragrancy issued often from her, sometimes whilst she was alienated from her Senses, sometimes when she had no such abstraction, and this both to Strangers, and to those of the Monastery. This a certain Matron of *Palencia*, at whose house *Teresa* once lodged, witnesseth: for, as oft as she came near her, she perceived this kind of Sent, and her little Son likewise approaching to take her Blessing, and smelling this sweetness, said, in testimony of it, *Mother, how sweet this Saints Hands smell!* And *Anna de S. Bartholomao* herself, as oft as she either removed her, or apparelled her in her last sickness, perceived this fragrancy, we speak of.

All that night, and to Ten in the Morning of the day following the *Nuns* watched with the *Corps*, which for so many years had bin a *Temple* consecrated to the *Holy Ghost*, and the Companion and associate of that pious Soule, ever and anon devoutly kissing her feet, and hands. There lived at that time in the Monastery a *Nun*, who having lost her smell was exceeding sad, that she could not perceive that fragrancy, which the rest of her companions said, they smelt; whereupon kissing her feet devoutly, and reverently, she immediately recovered her sense, and smelt that which the others did: and the sent remained in her Nose the space of many days after, as likewise in her Hands, and that so settled, that though she frequently washed them, it would not be got out.

Another *Sister*, troubled with an intollerable pain in her head, and one of her eyes, as soon as she kissed the feet of the *B. Mother*, recovered her health.

Another was ill of a great pain in her eyes, so that as she went about still she held her hand to them; for the violence of her distemper was such, that unless she pressed them with her hand, she could not walk. She had likewise for four years been afflicted with a continual Head-ach. Yet, when she had applyed the Fingers of *Teresa* lately dead, to her eyes, and put her hands to her head, without using any other remedy, she felt her self cured of either malady.

The next Day her *Corps* being put into a Coffin, that was covered with Cloth of Gold (as she had seen it many years before, whilst she lay for some days as dead, without sense, and motion) was with the greatest decency, and in the handsomest manner, that Town could afford, buried in the hollow of a certain Arch of a Wall, which on the lower Quire-side is compassed in with Iron-bars, but is beheld also in the Church, that as well those without, as those within might enjoy the sight of it. Her Body dressed in her habit was put into a Coffin, which was overcharged with such a quantity of Stones, Mortar, and Bricks, that they broke into it, and together with them a great deal of Earth. This was done by the direction, and command of *Teresa de Layz* Founders of this House, thinking by this means the more to secure, and settle upon this place the possession of this sacred Pledge, and thereupon by no persuasions she could be brought to alter her mind herein.

Leave we now our *Teresa* at rest in her Grave a little, and enquire we here after the wonders that were done before, and about the time of her departure hence. For sometimes our Lord, when some of his more eminent Servants depart this life, hath used to shew beforehand certain signs, whereby both their former sanctity, and approaching glory may be understood,

stood. Before, then that this Glorious Servant of God died, certain *Nuns* several times saw a great, and very bright Star hanging over the *Vestry*. Another, betwixt Eight and Nine in the Morning, not far from the Window of the Room in which the *B. Mother* afterward died, saw a certain Ray of the colour of Cristall suddenly darted in. And one at the same time perceived at the same Window of her Cell two other lightnings. That same Year likewise, sometimes as they sang *Mattins*, or were at Prayer together, certain unusual flashes of light were discerned by the *Nuns* in the *Quire*. These sights were seen by all so frequently, and so general, that they said among themselves, that some extraordinary increase, or decay would befall the *Order*. And this Summer, before *Teresa* came to *Alva*, as some *Nuns* were together at Prayer, they heard a pleasing and friendly kind of gentle Sigh, as it were at a little distance from them; and the same day the *B. Mother* left this World, this very Groan was heard again; which brought to mind the former Groan, which they had heard at their Prayers. But, omitting divers things of this sort, I will annex some more eminent.

A certain *Nun* of famed Sanctity, living now with God in Glory, but at that time having charge of the *Infirmery* of that House, as she was sitting at a low Window of the Room, where *Teresa* lay, which looked into the Monastery, heard a confused kind of Noise, as of a Multitude rejoicing, and full of mirth. Soon after a great number appear to her, passing through the Monastery glittering with a strange splendour, all in white; who, coming into the same Room rejoicing, so filled it with their Company, that, though all the *Nuns* were there present, they were not seen: when they came neer to the Bed, where the *B. Mother* lay sick, immediately she surrendred up her Soul to God. Whence may be very probably gathered, that they came in that last moment of her life, to accompany her Soul departing. At the time when she expired, one of the Sisters standing by, saw a little white Dove fly out at her Mouth; Her Spouse perhaps was there present, inviting her, and calling, *Surge, propera amica mea, columba mea, formosa mea, &c.* Cant. 2. 10. *veni. Arise, make hast my love, my Dove, my fair one; and come away.* At the very instant of her Death also another Sister saw a great Light of a Cristalline kind of colour, not far from the Window of the same Room. Now I should easily perswade my self, that this great number all in white was a large Train of *Virgins*, who haply came down to conduct this so pure a *Virgin*, and the Mother of so many *Virgins* to the celestial glory; unless another thing discovered it self to me much more manifest: Concerning which the matter stands thus.

As *Teresa* one Year, with great sentiments of piety, and solemn preparation, suitable to the veneration, she bore to them, celebrated the anniversary of the *Ten Thousand Martyrs*; that vast multitude of Christian Champions by way of gratitude appeared to her, assuring her at the hour of her Death to accompany her to the Heavenly joys, and advance her to the same degree of Glory with themselves. It seems therefore to me very likely, that these very *Martyrs* were with her; as it is most certain, that the *B. Mother* had this Vision; as in the Fourth Book is more fully shewed. Now, what I have in this Chapter related both of the strange fragrant of her Body, and other Miracles, is an unquestioned truth, and for such I deliver it; for, the Body is yet to be seen with eyes, and touched with hands. As for the Miracles mentioned to have happened before her Death, I heard them from those, who saw the several *Visions*; Persons of great reputation, and religion, and who would witness, or affirm nothing, but what is true. Now, since some are true revelations, if any deserve credit, which more, than those, that fall out at such time, when one eminent for Sanctity is going out of this World? These tending directly to the manifestation of their Sanctity: neither doth the Devil use to favour the Servants of God, or by any signe attest their Sanctity at the time of their departure out of this life.

Ex Eodem. Lib. 5. Cap. 1, 2, 3.

After some space of time the Body of the B. Mother Teresa de Jesu is found intire, and translated to the House of S. Joseph at Avila.

I Have related after what sort the *B. Teresa's* Body (whereby, as by his Instrument, the *Holy Ghost* in her life-time wrought so many Miracles) was buried in the *Monastery* of the *Discalced* at *Alva*, in that very place, where, living, she by way of Prediction had foretold, of a certain Depositum, that was to be reserved in that place: and the event following declared her meaning concerning her Body, which if it was whilst she lived, an Organ, wherewith God by his Handmaid was pleased to effect wonderful and renowned things, as we have

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occasionally shewn all the Book over, when dead, we shall find it prove no less.

The first Year therefore of the *B. Mother's* Interment, the *Nuns* out of devotion frequently visited the Body; and, if any through slothfulness fell asleep, she was wakened sometimes to attend to her Prayers by hearing a certain noise. Oft-times also a kind of sweet smell issued from it, though inclosed within a thick heap of Stones, and Morter. Besides this sweetness was chiefly perceived on those Days, when the Festivals occurred of such *Saints*, whom *Teresa*, when living, was especially devoted to: though it came afterward to be almost daily, and constant. It was a sent, though very delicious, yet not always the same; for, sometimes it resembled the smell of *Lilies*, sometimes of *Jasmine*, and *Violets*; at other times you could not tell what to liken it to. Hereupon the *Nuns* had an extreme desire to look upon the Body; for, since it smelt so very sweet, that even strangers abroad perceived it, it seemed impossible to be rotten, or corrupted. Therefore, as soon as *Jerom Gratian* came to *Alva*, the *Nuns* gave him a full relation of what was done, desiring his leave to dig it up, and view it. The Father liking their motion, they began secretly to remove the Stones that covered it; which were so many, that in four Days time he with his companion could not carry them away all. And, some of the Stones by chance falling among the straw, that was in the place, a few days after one of the *Nuns* stuffing a Bed therewith for a *Novice* newly admitted into the *Order*, perceived the Straw to smell, when inquiring, and wondring at the reason, at length she found, the Floor had the same sweetness from the Stones there casually thrown.

On the 4th. of *July* therefore 1583. they opened the *Coffin*, nine Months after her Death; which by reason of too much moisture was in the upper part of it corrupted, and broken, half-rotten, and covered with moss, yet smelling exceeding sweet; For, when the Bricks, and Stones were laid on it, there was cast in a great deal of *Lime*, the moisture of which reached to the very Body: The Clothes likewise were quite rotted away, and smelt dampish, and earthy: And the Body also was covered with the Earth, that came through the putrified, and mossy *Coffin*; yet was it self as perfect, and entire, as if it had been but lately buried. For, as our Lord kept it, when living, free, and untainted from any carnal filthiness, in a most perfect Virginity; so, being dead, he preserved it from corruption, and putrefaction: not permitting the Worms to prey upon that, wherein unchast, and lascivious affections had taken no possession. Then was it stript of all its garments (for, when she was buried, she was dressed up in all her Clothes) the Body was washed, and cleansed

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from the Earth : And, she sent issuing from it, and diffusing it self all the house over, was manifest, and wonderful, and perceived in every corner for several days. I received of some friends a litle of this Earth : which exhaled such a strange sweetness, that none could tell what it was. Only one of our Fathers said, it was like that, which came from a great Bone of the *Martyr S. Laurence*, which is kept in the *Colledge at Avila*. But the sent issuing from the Body was exceeding admirable, strong, and so altogether new, that never any smelt the like. Then was the Body new clad, and wrapt up in Linnen, laid in the same place, it was in before, and put into a *Coffin*, and so exposed to the view of all that come into the *Church*, the place where it lay being publick, and open. Yet, before it was coffin-ed up, *Father Provincial* took off the left Hand, which he carried afterward to *Lisbon*, to be kept in a *Monastery of Discalced Nuns*, founded there a litle before. So, to the great joy of the *Nuns*, the holy Body continued here, being diligently kept, and looked to, and with much devotion at certain seasons visited. Not long after, in a *Provincial Chapter at Pastrana*, the *Fathers Discalced* in the Year 1585. on *S. Luke's Day*, being the 18th. of *October* determined, that these *Sacred Relicks* were much better to be secretly removed, and translated from *Alva* to the *Monastery of S. Joseph at Avila*, where the *H. Mother* laid the first Foundations of this *Institute*, and where, when she died, she was actually *Prioresse*. That which principally induced them hereto was the devotion of *Alvarez Mendoza Bishop of Palencia*, who had promised to build the chief *Chappel* of that *Monastery*, and in the eminentest place thereof to erect a stately *Monument* for the *B. Mother*, and another for himself not far from it ; being so exceedingly affected toward her, that even in death he would not be parted from her. This matter was committed to *F. Gregory Nazianzen Vicar Provincial of Castile* ; and he was enjoyned to leave one *Arme* at *Alva* for the comfort of the *Nuns*. Letters also were added, signed the same day, about eight in the evening, empowering him to carry away the Body. What time likewise a thing wonderful, but true, happened at *Alva* ; which whoso desires particularly to know may inform himself from the *Nuns of Alva*. Who, at that very Hour being in the place of their recreation, talking together of those things, which they thought were to be debated in the *Congregation*, heard three several *Knocks* pretty loud, not far off them, and the same afterward reiterated : which, they conjectured, were given by some Body at the turning wheel of the *Vestry*, who, being haply shut in unawares, desired to be let forth. A litle while after the *Door-keeper*, looking very carefully, whether any one were left in the *Church*, heard three such *Knocks* again, and told it

to the *Sisters*. Upon which the *Prioreſs* bad them; *Daughters*, let us not heed ſuch things; perhaps the Devil hath a mind to diſturb our quiet. Afterward another of the *Nuns* affirmed, that ſhe for certain heard the like Noiſe in the *Coffin*, which the Holy Corps was put into; for, the Grave was not far from the Wheel, I mentioned. And ſhe ſaid true. Now, what this was, they then knew not; till at laſt, acquainting *F. Gregory Nazianzen* with the whole buſineſs, they underſtood from him, that the Letters, which he brought with him, were ſealed that very Hour: and thereupon they all concluded, the *B. Mother* being to remove did by that Signal, and warning bid her *Daughters* farewell. And ſo it fell out: for, the next *November Gregory* came to *Alva*, and on the *Vigil* of the Glorious Martyr *S. Katherine*, being the 25th. of *November*, the *Nuns* receiving a command to go into an upper Room to ſay their *Matins*, he with the *Superioreſs*, and two or three of the ancienter ſtaying in the lower, having read his Letters to them, and opened his Commiſſion from the *Provincial Congregation*, they with great privacy, and haſt, take out the Sacred Pledge, which, though ſomewhat drier, and without blood; was then as entire, as before, and ſent forth the ſame ſmell, that we ſpoke of. The Clothes were almoſt quite rotted. And at that time, in my opinion, two manifeſt Miracles were done, beſides that eminent one, of that *Virginal*, and pure Body's being exempt from all corruption. The firſt is, that, whereas at her death *Tereſa* bled ſo exceedingly, that it coloured the new white Woollen Garment, they had put on her, the very ſame Blood three Years and two Months after ſmelt notwithstanding freſh, and odoriferous: and, when a piece of this Garment was put into a Linnen Cloth, that alſo grew by little and little red, and died with the colour of blood. I ſaw a piece of this Cloth, and many more beſides all died after the ſame manner by it, (though without partaking of the moiſture); when-as nothing was done to them, but only the one for a Day was applied to the other; And indeed it ſeems miraculous that ſo excellent a Smell ſhould be obſerved in this Blood. The other; that whereas, after they had taken the Body out of the *Coffin*, *F. Gregory Nazianzen*, ſufficiently unwilling thereto (for, as he afterward told me, he thought, he never in all his life in any thing more perfectly ſacrificed his own Will to God) for executing his Superior's command, drew a Knife, that he had hanging at his Girdle, to cut off her Arm, which he was to leave at *Alva*, and had entred it already in her left Arm, (being that, which was put out of joint, when the Devil threw her down the Stairs of the *Service-room*) which had the Hand taken away from it before, he with very great eaſe, without putting force to it, as if he had been ſlicing a *Melon*, or

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new Cheefe (as himself affirmed) cut it down from the Shoulder-joint as readily, as if he had tried it often before. Thus was the Arm severed from the Body: Then, taking the Body, and wrapping it in a Linnen Cloth, immediatly he conveyed it to the Gate. But, the odoriferous Sent diffusing it self, and being smelt by the *Nuns*, then in the *Service-room*, they began, not amiss, to suspect, that the *sacred pledge* below was taken away from them; and thereupon following the sent, they hasten to the Gate. When, *Gregory* being gone, and the Gate of the House shut, they return back sad, having now only an Arm, and a piece of bloodied Cloth, whereas they had hitherto possessed the whole Body entire. Presently *Gregory*, conceiving delays unseasonable, departed that Night for *Avila*, lest, if the business came to be discovered, the Townsmen of *Alva* should make an insurrection. At *Avila* the sacred Pledge was joyfully, and acceptably entertained, and honourably disposed in a place, where all the *Nuns*, at pleasure, might see it, and delight themselves. It was first laid in the *Chapter-room* on a Biere with Curtains hung about it. Afterward a longer Coffin in fashion of a Tomb was provided, which they covered with violet-coloured Silk, and drew Cords about it made of Silk and Silver; and on the out-side it was covered over with a black Velvet fringed with a Lace of Silk and Gold. Besides; the Nails, Locks, and Keyes of the Coffin, as likewise the Hinges, were all gilt: two *Escutcheons* also of Gold, and Silver, hung up; in one of which were the *Armes* of the *Order*, in the other the most holy *Name* of *Jesus* written: and upon the *Monument* in Cloth of Gold was this *Inscription* embroidered, *Mother Teresa of Jesus*. This Tomb I my self afterward saw; which though it then retained not the Body, yet it kept the Smell.

The Miracle of the Holy Body begins to be divulged among the People; and it is brought back to Alva.

BOTH the *Fathers*, and the *Nuns* were exceeding vigilant, that no rumour about the integrity of the Body, or the removing it to *Avila* might spread among the common People: this course at first was best liked of; but afterward some, that were acquainted with the business, thought it better, to call together some *Physicians*, and *Divines*, who, viewing it more curiously, might see, whether this entireness were possible from a natural power, or whether it were to be attributed to a supernatural, and miraculous; that what these determined, might

might be accordingly registred. For which cause also they desired *Maria de S. Hieronymo*, *Priores* of this House, that the whole proceedings of the matter might be drawn up into a Narrative. Though she was not minded to publish any thing of it till she had gotten leave from her Superior the *Provincial*. He was so far from disliking this diligence, that immediately he sent his Letters granting full power, which at length arrived on the day before the *Calends* of *January* of the Year following, about evening. But, in regard our Lord was pleased to have this dispatched without delay, and his wondrous works published, there came to *Avila* at that very hour *Fr. Didacus de Yepes*, at that time Governor of those of *S. Hieroms Order* at *Madrid*, * and * Afterward likewise *Licentiate Laguna*, Privy Counsellor to the King, *Bishop of Taras-* as also *Francis Contreras*, now *Assessor* of the *Parliament* *Jone*, who, after of *Granada*; who all with much pains in sharp weather forbore not to travel from *Madrid* to *Avila*, merely to see *Ribera* writ *S. Teresa's* life; this *Miracle*. They alighted at the *Palace* of *Peter, Fernandez Teminius* the *Bishop*, relating to him, what a *Treasure* lay hid in his City. He, understanding the whole business and P. 1. l. 2. 41 c. relates this story more at large. by his *Treasurer John Carrillio*, who was already acquainted with the particulars, certifies the Governess of the House by a Messenger, that he with the *Assessors* of the *Kings Court*, would be there next Day at Nine of the Clock. So, when next Day came, being the first of *January* 1586. beginning the new Year, at nine, the hour appointed, the *Bishop*, with the *Counsellors*, and two *Physicians*, and others, to the number of Twenty, were present. *Didacus de Yepes*, and *Julian de Avila Priest*, with two *Physicians*, going into the Monastery, fetched out the holy Body, and laying it on a Carpet (having first carefully shut the Door) well-nigh all of them carrying Lights in their hands, they uncovered it; and the *Bishop*, and his Attendants all bare-headed, and kneeling down, not without admiration, and many tears, exactly viewed it.

Then the *Physicians* curiously observing all particulars affirmed, that here was nothing natural, but that this integrity was argument sufficient of a Divine power; as they deposed, when they returned to the *Bishop* at evening, alledging several reasons for confirmation thereof. But, the thing was so manifest, and clear, that there needed not many words. For, who could deny, that, for a body, never opened, nor embalmed, whereto no Searcloth, or aromack Liquors had been applied, to continue incorrupt, and unblemished after three Years, and three Months, so, as to want no whole part, and to send forth so strange, and odoriferous a Smell, was a work of the right hand of the Almighty, and transcending all natural

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strength? And they wondred no less, upon seeing the Linnen-cloth died vwith the blood so fresh, and odoriferous. The *Bishop* then turning to the *Nuns* said, the Treasure, their House was possessed of, was a right precious one indeed, so that they seemed to need no more in this World. Enjoining them likewise to use it decently, and reverently, as was fit, and not put the Carpet, whereon the *Sacred Relique* was laid, to common uses thence-forward. Then, on pain of *Excommunication*, he forbad any to divulge what was seen: but they could not be silent; ever and anon saying, *Oh, what wondrous, and stupendious things have we seen!* and they were inflamed with such an ardour to discover the thing, that, the *Bishop* being forced to abrogate his censure of *Excommunication*, the whole Town came to know it.

These things stood at *Avila*; but had not at *Alva* the like success. For, when the holy *Reliques* were taken thence, *Antonio de Toledo* the *Duke* was not yet returned from *Navarr*, and *Ferdinand de Tolido*, his *Uncle*, *Prior* of *S. Johns*, vvas absent too; who, upon understanding the business, grew extreme angry, and displeased, both because he was exceedingly devoted to the *B. Mother*, and because he saw, how precious a Jewel his City had lost: for, he esteemed the injury done not so much to the *Duke*, as to himself, to whom the *Duke* in his absence had committed all the care of his *Dukedom*. Not long after, coming to the Monastery vwith a publick *Notary*, he under a severe, and heavy penalty, enjoined the *Prioresse*, and *Nuns*, by no means to deliver to any the Arm of the *B. Mother* that was remaining among them, without his command. Nor staid his care here; but, being solicitous for the Body too, he dispatched Letters to *Rome* to the *Pope*, so effectual, that he commanded the *Fathers* *Dissealced* to return the holy *Reliques*, as soon as might be to *Alva*, and restore them to the *Prioresse*, and the *Honse* at *Alva*; and, if they had any thing to say to the contrary, that they should either themselves, or by their *Procurator*, plead their cause before Himself.

No sooner had *Father Nicolas de Jesu Maria*, at that time *Provincial*, received, and heard his *Holiness*'s command, but immediately he went to *Avila*, and took order, that the *Body* should be privately conveyed to *Alva*, attended on by *F. John Baptist* *Prior* of *Pastrana*: Who together with *F. Nicolas de Sto. Cyrillo* *Prior* of the *Covent* at *Manzera*, bringing the sacred *Reliques* with them, came to *Alva* on the *Vigil* of *S. Bartholomew* 1586. But, they were conveyed so secretly, that none could know, what was brought in; and about eight in the morning they restored them to the Monastery. These had not been long in the *Honse*

at *Alva*, but I went on the same occasion to *Avila*, to view the holy Body; for, I had an extreme desire to see it; and, had I came a little sooner, I had found it before the Gate, and so satisfied my wish. As soon as it was noised in the Town, the Towns-People, and Clergy began to shew their joy by a solemn *Procession*, and consorts of Musick. But the *Provincial*, because he did but deposite the sacred Corps there, in obedience to the *Popes* commands, as a *Lone*, for a time, not to continue there constantly, forbade any pomp to be used; appointing only that it should be delivered to the *Nuns*, and witness be taken of delivering it. So, *John Baptist* carefully pursuing the commands received from his Superior, varied not a jot from his Order. Then was the *Venerable Pledge* placed in the lower *Quire*, and, the *Duke* with his *Mother*, the *Countess* of *Lerin*, being at the *Grate*, shewn to a great number of People gathered together in the *Church*, set about with lighted Tapers. When, the *Prior* of *Pastrana* asking the *Nuns*, whether they knew it to be indeed the true Body of the *B. Mother Teresa de Jesu*, and were sure, that this, which was delivered to them, was it, they all with one voice answered, it was; as also did another company of *Citizens*, who had taken up all the places in the fore-part of the *Church*. In witness of all vvhich he commanded *Records* to be drawn up by a publick *Notary*. And it was but fit, that the throng of the *Citizens* should be kept without the *Grate*; for, there resorted such a multitude, all with such an eagerness, such a desire of seeing, and the Persons so violently bent upon it, that, had the holy Reliques been publickly exposed in the fore-part of the *Church*, the People transported with devotion would not have forbore cutting off pieces of the Garments, and even of the *Body* too. But, all the afternoon there flocked such crowds one after another to see the Miracle, that they could neither keep them out, nor could we, that were in the inner part in the *Chancel*, get out, till late at night: the People were so insatiably desirous of seeing it.

Then the Towns-men, and Magistrates, suspecting that the *Fathers* would not finally leave these sacred Reliques at *Alva*, kept vvvatch and vvard, lest any might take them away from thence: yea, they by publick authority requested the *Nuns* to permit none to carry them away, being over-joyed at their having regained the sacred Pledge. Of all which I am an eye-witness, vvho being vvithin the Grates viewed it my self as I pleased, and afterward, though this without any stay got to kiss her Feet: for, though the evening drew on, and the

Church-doors were shut, yet we could not get out, for the strangers. I will mention here another passage no less strange; as happening in, and concerning my self. The very same evening that those *Discalced Fathers*, who had brought the *B. Teresa's Body* to *Alva*, now ready to be gone, repaired to their Inn, (which was the same, that I with my Companion afterward came to) to refresh themselves a little; the Garment that had been put upon the Body, was brought to them, to be carryed back with them to *Avila*, because the *Nuns* of *Alva* had provided her another: and it was brought folded up, and so wrapt in a Blanket, that notwithstanding part of it appeared without. I, going nigh to it, to do it reverence, perceived a very sweet Smell come from it; the Garment continued in this place about three Quarters of an Hour. When the *Fathers* were gone, I went to the Room, in which they had been; which retained such a fragrance in that little space, as I said, wherein that Garment remained there, that I presently perceived it, and plainly knew it. Not long after my Companion coming in, I asked him, whether he smelt any thing, he answered, Yes; for, it was impossible but he must smell it. And, lying in the Room that Night, as oft as I waked, I perceived this Sent manifestly in my Nose.

From that time to this present the Sacred Body hath remained at *Alva* with the Arme, though there it be very seldome permitted to be seen. For, the *Discalced Nuns*, and whole Corporation of *Avila* contending, and urging to have the holy *Reliques* carried back to *Avila*; *Antonio de Toledo Duke* of *Alva*, and *Constable* of *Navarr*, and likewise *Ferdinand de Toledo Prior* of *S. Johns*, desirous partly for their own, partly for the Monastery, and Town of *Alva's* sake, that it should remain at *Alva*, referred the matter to *Sixtus Quintus* the Pope: by whose authority *Cesar Specianus Bishop* of *Novaria*, Apostolical Nuncio, being constituted Judge, in the Year 1588, in December gave Sentence, that the *B. Teresa's Body* should reside constantly at *Alva*. From this Decree when Appeal was afterward made to the Pope himself, he on the Tenth of *July* following ratified it with all possible, and necessary authority, and weight of words, as firm, as could be desired. So, it was laid in a magnificent, and stately Tomb, which the *Prior* of *S. Johns* (the chief, and only cause of settling the Body in *Alva*) promised to provide for it.

I will not here pass by, how, before the Body was carried back to *Alva*, our Lord himself from Heaven fore-shewed it. For, a Month before

before its return, in that very place, wherein afterward it was laid, and lies at this day, a certain *Nun*, being in Prayer, in the upper *Quire*, saw a very bright Star; the lustre of which was such, as that the other Stars compared with it seemed dark, and obscure. Afterward in the lower *Quire* she saw a very clear light, that had an incomparable, and admirable beauty. Whence she, not improbably, guessed, that this House would enjoy some eminent happiness; who, after the Body was restored again, perceived then, that This by those Miracles had been fore-shewn.

*A Description in what State the Body, and Arme
are at present.*

THose who shall have read this, probably, will desire to know much more particularly in what condition the *Body* at present is: which I shall here willingly describe to them, having viewed it more curiously, and exactly, to be able (as I now purpose) to make an entire, and compleat Narration thereof. I will begin with the *Arme*, which I have often felt: Next, I will describe the *Body* it self.

The *Arme*, from the *Vertebra* of the Shoulder, is perfectly entire, save that it wants the *Hand*, which, as I said before, was carried to *Lisbon*. It is (being that, which by falling down Stairs once was dis-jointed, and broken; and also by cutting off the Hand, some Vigour, and Vital Vertue being gone out of it) less fleshy, than that, which is still joined to the *Body*: yet hath it flesh enough, though it had more formerly; for, it is now somewhat dried. It is just of the colour of *Dates*; the Flesh of it like flesh powdered, and dried; the Skin all along wrinkled, as it useth to be in those, who, formerly fat, grow afterward lean. Yet it continues entire still, covered over with its own down, which I have often seen, and felt. It is kept by the *Nuns* always wrapt up in a clean Cloth, which by degrees is moistened with a certain unctuousness, or Oile coming from it, and anon, rendering it so unctuous, as if it had been dipt in Oile, or some such

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Liquor,

Liquor; and the Liquor hath the same odoriferous smell, that the *Arm* and *Body* have. Several Clothes have been died with it; and given to several Persons, as certain sacred *Reliques*; and are so still, though this moisture come not away in such quantity, as formerly; because the *Flesh* is extenuated every day more and more. Besides no putrefaction can ever totally wait this flesh, as though it were of Brass, or Steel. For, the least piece of flesh, though but half the thickness of ones Nail, even in the greatest heat of Summer, though worn about ones Neck, or in ones Bosome, or any other place extreme hot, never loseth its smell, if well wrapt up. And this is most certain, being found true by constant use, and daily experience. Inasmuch as that he that hath a great, or a small piece of the *B. Mother Teresa's* flesh, as to its lasting, and incorruption, may be confident, he hath that, which is as solid, as any hard Bone of some other Saint. When I first took that *Arme* into my hands it was one forenoon; and the same Sent stuck to them, that comes from the flesh; which pleased me so, that being to go to Dinner, I would not wash, that they might not in the washing lose that sweetness. But this fear was needless: for even washed they retained the same still; nay, at night after I was in Bed, my Hands kept that smell. Besides, at this time I was seized with such an unwonted fervour of devotion, that I both then plainly and manifestly perceived it, and it also continued with me for a Fortnight.

The *Body* it self I saw at leisure the 25th. of *March*, the day of the *Annunciation* of the *Mother of God*, and the *Incarnation* of our *Lord Christ*, in the Year 1588. which because I viewed more accurately, as resolving to give a Testimony of it (which I here do) I am able to describe exactly, and make particular relation of it. It is (then) upright, and extended at length, though a little inclining forward, and bending, as the posture of decrepit Persons useth to be; but by it one may easily gather that she was notwithstanding tall of Stature. Withall, so solid, and consistent, that, by putting one Hand under the *Arm-pits*, it is able to stand on its Feet; and may be dressed, or undressed, as if living. It is of a Date-colour, as is the *Arm*, I spoke of; yet in some places a little more inclining to white. No part of it is yellower than the Face; for, being always covered with a Veile, and sullied by gathering much dust, it fared worse, and harder than other parts of the *Body*. Yet it continues entire, and not so much as the tip of the Nose is broken, or impaired; nor one Hair shed off her Head, but the very same, as formerly, when first buried. The Eyes

are dried; the humour, they had, being wasted; yet they are entire, and unblemished. The Warts which were on her Face, as we said, are perfect, and unaltered together with their Hairs on them. The Mouth is so close shut, that it can by no means be opened. The Body is fleshy, and full of Muscles, especially about the shoulders.

Out of that part, which the Arm is cut off from, there distils a viscous, and tenacious Moisture, which sticks to ones hand, if touched, and sends forth the same Smell, as the rest of the Body. The Hand is well-shaped, in the manner of one blessing, but hath not all its Fingers: those that cut them off I do not commend; for, that Hand, that did such wonderful works, and which God was pleased to have continue entire, I should judge it a crime to mutilate. The Feet are neat, and keep in their just proportion. In fine, the whole Body is fleshy, and brawny. The Sent it breathes forth is the same with that, which comes from the Arm, though much stronger. Indeed I took such delight by the fuller discovery of this hidden Treasure, that I think it the joyfulest day, I ever had in all my life, and my Eyes could never be satisfied with looking on it. Yet I cannot but lament, and expostulate too, out of my fear, lest in time to come, either by great Persons intreaty, or at the importunate requests of some *Monasteries*, it may be divided into pieces. Which, in my judgment, it should not, but remain wholly in the same condition, as God was pleased to leave it in; Since it is a most ample Testimony of the Divine Greatness, and likewise an evident argument of the Virginal integrity of the *B. Mother Teresa*, and of her admirable Sanctity. And whoever shall either request, or grant this, are not really, in my opinion, to be accounted her true Children.

Thus Ribera, in his Fifth Book, and Third Chapter. After which he proceeds to relate many Miracles done by her Sacred Reliques, Garments, unknown Linnen-clothes, and the like: which I refer the pious Reader to view at his leisure in the Author.

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THE
MANNER of VISITING
THE
MONASTERIES
OF
DISCALCED NUNS.

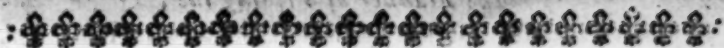


Printed in the Year, MDCLXIX.

MANNER of VISITING
THE
MONASTRIES
OF
DISCALCED NUNS.



Printed in the Year, MDCCXIX.



A Brief Discourse, wherein the Fathers Provincial and Visitors are directed how in their Visitations to proceed with their Subjects; who are commanded likewise how to carry themselves toward their Superiors, and toward one another, with the greater Spiritual advantage.

First, I confess the Imperfection, I have shewed in my beginning this Tract, as to what concerns *Obedience*; a Vertue, I more desire, than any thing in the World. The undertaking, It hath been a very great Mortification to me, and I have used great reluctance; our Lord grant, I may succeed in something, I say; since I trust only in his Mercy, and in the humility of him, who hath commanded me to write it; that for this, *God* will do the work, as powerfull, and not regard me.

Though it seems not convenient to begin with the Temporal, yet so it hath seemed to me; that, for the Spiritual improvement, it imports much (though in *Monasteries* of Poverty it seems otherwise, but yet in all it is of concernment) to keep good order, and take an account of the managing of every thing. Presupposing first, that it becomes a *Superior* principally so to demean himself toward these his Subjects, that, though, on the one side he be affable, and discover a love to them, yet on the other he let them know, that in substantial matters he is to be rigorous, and inflexible. I do not conceive, any thing in the World doth a *Superior* so much mischief, as the not being feared; and, for his Subjects to think to treat with him, as their fellow; and *Women* especially: for, if once they perceive in the *Superior* such a flexibleness, as to pass by their faults, and change his mind, lest they grow discontented, it will be very difficult to govern them.

It is extreme necessary, they should understand there is a Head, who will shew no favour in any thing that may prove a diminution of *Religious Discipline*; and that the *Judge* is so strict in administering Justice, that let them be confident, he will not swerve from what tends most to *Gods* service, and greater Perfection, though the World sink; and will be affable, and kind to them, as far as he perceives them not deficient herein. For, as it is necessary to shew himself mild, and like a Father, loving toward them (which conduceth much to their consolation, and to the end

they be not alienated from him) so is this other necessary too. And, when one must faile in one of these two, it is a less ill without comparison to faile in the latter, the being very gentle, and kind; than in the former, the being strict, and impartial. For, the *Visitations* being but once a Year, in going about with love to correct, and make them leave their faults, by a litle and litle, except the *Nuns* understand, that, at the Years end, those, they have committed, are to be amended, and punished; a Year, or two will run out, and *Religious Discipline* come to be relaxed: so that when they would remedy it, they cannot. And, though the fault should be only the *Prioresse's*, the *Nuns* being once used to a relaxation, should they put in another *Prioresse*, yet Custom in our Nature is a terrible thing: and by litle and litle, and in small matters, they come to bring irremediable mischiefs on the *Order*. And the *Superior*, who in time remedies it not, shall render a dreadful account thereof to God.

I seem to do an injury to these *Monasteries* of the *Virgin our Lady*, in treating of such things as these; since, through the goodness of our *Lord*, they are now so far from needing this Severity: but, fearing that relaxation, Time is wont to make in *Monasteries*, by not attending those Beginnings, I am forced to say this; and although it is seen, that every day, through *Gods* Mercy, they go on improving, yet in some of them perhaps some breach had happened, if the *Superiors* had not done what I am speaking of; that is, proceed with this rigour in redressing petty matters, and discharging the *Superioresse's*, they perceived unfit for this purpose. In this particularly it is necessary to shew no pity: for, many that are very holy will not be fit *Superioresse's*; and it must be remedied speedily; since, where is practised so great Mortification, and the exercises of Humility, she will not take it for an injury: and, if she do, it is evident, she is not fit for the Office: inasmuch as she ought not to govern Souls so much practising Perfection, who hath so litle thereof, as to desire to be *Superioresse's*.

He that is to visit therefore had need to set before him *God*, and the service, he doth these Houses, that they be not impaired by his means; and let him reject certain Compassions, which most commonly the Devil raiseth from some great mischief, and which are the highest cruelty, he can use toward his Subjects.

It is impossible, all those, who shall be chosen *Superioresse's*, should have Talents for such an Office; which when discovered, in no wise let the first Year expire without displacing her. For, in one Year she may do much harm; and, in three, may ruine the *Monastery*, by making a Custom.

Customs of her Imperfections : and the doing this is so very important, that, though the *Superior* be very averse, as conceiving her a Saint, and not having a wrong intention, yet let him force himself so far, as not to leave her in the *Office*. This I request him for the love of our Lord. And, when he perceives, that these who are to elect, proceed with any partiality and passion (which *God* forbid) let him null the Election, and nominate a *Prioress* out of other *Monasteries*, wishing them to chuse her : for, of an Election made after such sort, never can good issue come. I know not, whether this, I have said, be Temporal, or Spiritual.

That, which I would begin to say is, that the Books of Expence be looked into with great care, and diligence, and let not this be passed lightly by : in * the Houses that have Rents especially, it is very requisite, that the expence be ordered with proportion to the Income, though they shift as they can ; since, *God* be praised, all, that have Revenue, enjoy sufficient : and, if they spend with moderation, they may live very well ; otherwise, by little and little, if they begin to be in Debt, they will go to ruine : for, being in great want, the *Superiors* will think it inhumanity, not to allow themselves their own labours, and let their kindred provide for each of them ; and the like, as the custom now is in other places ; whereas I had rather without comparison see a *Monastery* dissolved, than reduced to this state : and for this it is, that I said, that from the Temporal great inconveniences are wont to come upon the Spiritual. This therefore is of much importance.

In Houses of Poverty he must be extreme vigilant, and careful that they do not contract Debts : for, if they have faith, and serve *God*, they shall not want, since they spend not excessively. In both the one, and the other he must know particularly the *Diet*, that is given the *Nuns* ; and how they treat the *Sick*, looking that they be supplied with sufficient necessities ; for, this our Lord never fails to give ; provided, there be in the *Superiores* Courage, and Diligence. This is already seen by experience.

He must observe both in the one, and the other, the work that is done : and likewise to compute the Gains of their Handiwork is beneficial for two things. One is, to animate, and thank them for what they have done. The other, that, in the Houses where there is not so much care taken of working, because they have not so much need, they may be told, what the *Nuns* get in other places ; for, this taking account of their labour, besides the temporal benefit, is every way very profitable : and it is a consolation to them when they work, to understand, that the

Superior is to see it; because, though this be not a matter of importance, they are to bear with Women of such strict *Clausure*, and whose whole content lies in pleasing the *Superior*, condescending sometimes in this kind to our weakness. He is to inform himself, whether there be any extraordinary entertainments; this is especially needful in Houses endowed, which are able to do more in this particular, and thus *Monasteries* come to be ruined by things which seem of small importance. If the *Superiores* happen to be expensive, they may leave the *Nuns* destitute of *Vistuals*, by over-liberal giving, as is seen in some places. And therefore it is necessary to consider, what may be done proportionably to the Revenue, and the Alms that may be given, and in every thing to put a limit, and measure.

He must not permit enlargements of their Houses; and that, for the curious Workmanship and Vanity therein, they run in Debt, except on urgent necessity; and therefore it were requisite to enjoin, that no Work be undertaken without giving the *Superior* notice, and an account what there is to do it with, that he may, according to the Stock, grant, or deny, leave. This is not meant of a small matter, which can cause no great harm; but that it were better to bear the incommmodity of a house not very good, than be disturbed, give scandal, run in Debt, and want *Vistuals*.

It imports much that there be an Inspection made into the whole House, to see what *Clausure*, and *Recollection* there is; for, it is good to remove the occasions, and not trust the sanctity that appears now, how much soever it be, because none knows what it will be. And so it is necessary to forecast all the ill that may follow, to remove (as I said) the occasion; and especially, that the *Locutories* have two *Grates*, one on the out-side, another on the in-side, and that through neither of them one can put their hand. This imports much; as also to look that the *Confessionals* have the Curtains nailed; and that the Window from Communicating be litle: that the Gate have two Bolts, and that of the *Cloister* two Keyes, as the *Constitutions* enjoin; one let the *Porter* keep, the other the *Priores*. I see the practice already is so; but, lest it should be forgotten, I insert it here; for, they are things, which must ever be looked to, and let the *Nuns* see they have an eye to it, that there be no neglect therein.

It concerns Him much to inform himself concerning the *Confessors*, and likewise the *Chaplain*; and that there be not much communication, save about necessities; and to enquire very particularly hereof from the *Nuns*, and of the *Recollection* of the House. And, if any one be tempted,

tempted, to hear her very patiently; for, though many times that, which is not true, will seem so to her, and she will aggravate it, he may take notice of her information, so to learn the truth from the rest, laying his commands upon such Persons, and reprehend them afterward with severity, that they may be afraid, and do so no more. And, when, without the *Prioress's* fault, any shall pry into small matters, or relate things with exaggeration, they must be dealt with rigorously, and made to understand their blindness, that they be no further troublesome; for, when they see, they gain nothing thereby, but that they are discovered, they will be desist. For, being not matters of importance, they are always to favour the *Superiores* therein, though faults must be remedied; for, the simplicity of perfect Obedience would be a great step toward the quiet of Inferiors. For, the Devil might tempt some, in imagining, they understand a thing better than the *Superiores*, and so going on to observe things that import little, whereby they may do much harm. These things the *Superiors* discretion will easily understand, thereby to effect in them some improvement; though, if they be Melancholick, he will have much ado. To such no gentleness is to be shewn; for, if they think they shall speed in any one thing, they will never cease to be troublesome, nor desist: but let them always know, they are to be punished, and, for this reason, the *Superiores* is to be countenanced.

If haply any one desire, they would remove her to another *Monastery*, she must be answered so, as that neither she, nor any other may ever conceive it a thing possible. For, none (unless having seen it by experience) can imagine the monstrous inconveniences therein, and what a Gate is opened to the Devil for Temptations, if once they think it possible to get out of the House, upon the urgent occasions, which, to this purpose, they would alledge. And, though it be to be allowed, they must not understand it to be so upon their desiring it, but other pretences must be found; for, she will never settle any where, and will do much harm to the rest: but let them know, that the *Nun*, which shall desire to remove from her House, shall never gain credit with the *Superior* in any matter; and, though he had meant to have taken her abroad; when her abroad, I say, for some necessity, or some *Foundation*, yet that for that very reason he would not do it. And it is good to do thus; for, these temptations never assault any, but Melancholick Persons, or those of such a temper, as are not fit for doing much service: and perhaps, it would do well, before any one treat of such a matter, for the *Superior* to make some discourse thereof, how ill a thing it is, and how bad an opinion he should have of any one that lay under this kind of

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Temptation, mentioning the reasons; and how that now none any more may go forth; though hitherto there were occasions, that made it necessary so to employ them.

Let him enquire, whether the *Priores* hold particular friendship with any, doing more for her, than for the rest; for otherwise it is not to be heeded, unless it prove very immoderate: because the *Priores* have need of conversing more with those, that are of better understanding, and more discreet. And, since our nature suffers us not to account our selves what indeed we are, every one thinks her self as good as others: and by this means the Devil may put this Temptation into the minds of some; For that, where there are no great matters from occasions abroad, he goes finding out some small things at home, that there may be always a War, and merit in resisting him: and so they will be imagining that such or such a Person, or Persons govern the *Priores*. Therefore, if there be any excess [of familiarity] it must be moderated; For it is a great temptation to the weak; but not therefore altogether to be forbore; because, as I said, they may be such Persons; as this may be necessary: yet it is always good, to take special care of not having much intimacy with any. And it may soon be known, how the matter goes.

There are some so out of measure perfect, to their thinking, that all they see, seems to them a defect: and these are ever they, that have most defects, and discern them not in themselves; but lay all the fault upon the poor *Priores*, and others: and so may deceive the *Superior*, in his desiring to remedy that which is fit to be done; and therefore, for a sufficient ground to amend any thing, it is necessary, not to credit one alone, but to enquire of more. For, where so much rigour is practised, it would be a thing intolerable, if every *Superior*, at every *Visitation*, should still make new Orders: so that, unless it be in important matters, and (as I said) upon good information from the same *Priores*, and others, concerning what is to be amended, and the cause, and manner how it is done, they are not to leave severe Injunctions: for, they may impose so much, that, unable to bear it, the main scope of the *Rule* may be neglected. That, wherein the *Superior* is to be especially careful, is, that the *Constitutions* be observed: and, where there shall be a *Prior*, that takes the liberty to break them for a small cause, or makes a custom thereof, thinking this thin, or that to import little, let it be held for certain, that he will do great harm to the House; which Time will evidence, though, presently, it appear not. And this is the reason, why some *Abbeys*, and also *Orders* too are so decayed in some places, by little regarding small faults; whereby they come to fall likewise into the greatest.

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Let him frequently admonish all in publick, to declare, when there is a failing herein in the *Monastery*; for that, if he come to know it, he will very severely punish her, who shall not acquaint him. This will make the *Prioresse* fear, and proceed with caution. It is necessary not to comply with them, whether they find it displeasing, or not; but let them know, that thus it must ever go; and that the chief reason of putting her in the Office is, to enforce the keeping of the *Rule*, and *Constitutions*, and not of her own head to expunge, or add; and that there is to be one that observes her, and informs the *Visitor* concerning her.

I hold it impossible for the *Prioresse* to discharge her Office, that doth any thing, which she dislikes the *Visitor* should see; for, it is a signe, that that is not very justifiable in the service of *God*, which I would not have him to know, who is in his stead. So also the *Superior* is diligently to observe, if there be plainness, and truth in the things that are treated with him; and, if not, let him reprehend it with great severity, and procure it for here-after; disposing, as is fit, in order thereto the *Prioresse*, and those in office, and using other diligences. For, though they do not lye, some things may be concealed; and there is no reason, that, being the Head by whose direction they are to live, He should be debarred from knowing all. Since hardly can the Body do any good without the Head; and it is no less, if they conceal, that from him, which he is to amend. I conclude with this; that, so the *Constitutions* be observed, all will go plain: and, if there be not great caution in this,* and in keeping of the *Rules*, *Visitations* will profit little, which are appointed chiefly for this end, unless it be in their changing the *Prioresse*, and even the *Nuns* too, (if there be a custome already contracted) to introduce others, who may be exact in the Discipline of the *Order* (which is just as if the House were begun anew): and so to put every one of them apart in another *Monastery*, dispersing them, since one or two can do little hurt in a well-ordered House.

It is to be noted, that there may be found a *Prioresse*, who will desire a liberty for some things, that are against the *Constitutions*, and perhaps will alledge arguments to her thinking sufficient, because she understands no better, or (which *God* forbid) would fain perswade the *Superior* of their conveniency. And, though they be not [directly] against the *Constitutions*, they may be secretly, so that it may prove prejudicial to admit them; for, he, being not present, knows not what may be; and we know how to aggravate what we desire. Therefore, possibly, it were best not to open a Gate for any thing to enter at, except it accord with the present state of things, since it is evident how well they prosper;

and manifest by experience, that what is certain excels what is doubtful. And in such cases the *Superior* must be resolute, and not stick to say Nay; but with that freedom, and holy dominion, I spake of at the beginning, not to heed the pleasing, more than displeasing the *Prioresse*s, or *Nuns*, as to that, which in time may breed some inconvenience: its Novelty is sufficient prejudice to its Beginning.

In granting Licences for receiving of *Nuns*, it concerns very much, that the *Superior* grant it not, till due information be made to him. And, if he be in a place where he can enquire, let him do it himself. For, there may be *Prioresse*s so desirous of admitting *Nuns*, as that they are satisfied with a little. And, because they would have it so, and say, they are sufficiently informed, their Subjects almost always comply with their desires; and it may be, for friendship, or kindred, or other respects the *Prioresse*s may be biassed by some particular affection, thinking she goes right, when she erres. Now, as to the admitting them, that may afterward be easilier amended; but, for the professing them, a very great diligence is requisite; and that at the time of the *Visitations* the *Superior* be acquainted, whether there be any *Novices*, and how they behave themselves: that, if any be not fit, he may make use of such advertisement at the time of granting the Licence for their *Profession*. For, it is possible, the *Prioresse*s may like a *Nun* well, or have some interest of her own, and that the Subjects dare not speak their opinion, yet will tell it the *Superior*. * So that, if it were possible, it were a sure course to defer the Professing them, if nigh, till the *Superior* make his *Visitation*: and likewise, if he think good, to bid them send him their Votes in private, as at an Election; for, it is of such consequence to let nothing continue in the House, which may trouble, and disquiet them all their life, that any diligence whatsoever herein will be well employed.

In admitting *Lay Sisters* much caution is necessary. For, almost all *Prioresse*s love to have many *Lay Sisters*, and the Houses are charged, and with those sometimes that can work litle. So that it is very necessary not to comply presently with them, unless there seem considerable need: let enquiry be made of those who are there; for, except caution be used, much harm may be done. In every House care is ever to be taken, that the Number of *Nuns* be not filled up, but that some places lye void. Because one may be presented for a *Nun*, whom it were very advantageous for the House to admit, and there is no room. Again to exceed the Number appointed is in no wise to be yielded to, which is to open a Gate to, and imports no less than, the destruction of the *Monastery*. And therefore it is better, that the benefit of one should cease, rather

rather than all receive harm. If the Number be not compleat in any other House, a *Nun* may remove thither, for another to be admitted: and, if she, whom they change, brought a Portion, or Alms, let it be given her, since she goes for altogether: and thus some remedy may be found; but, if this may not be, let the loss prove what it will, but let not a thing be begun so pernicious to all. The *Superior*, when they request his Licence for admitting any, is to be acquainted, what Number there is already, that he may see what is fit; for, there is no reason a matter of such consequence should be trusted only with the *Prioress*.

The *Visitor* must enquire, whether the *Prioresses* add to that which they are obliged to; as well in saying the Office, as in Penances. For, it may happen, that every one may at her pleasure add things so singular, and be so troublesome therein, that the *Nuns* overcharged may lose their health, and be disabled from performing their standing duties. This is not to be understood, when some necessity, for a Day, presents it self; but some may grow so indiscreet, as to make it a Custome, as it is wont to fall out; and the *Nuns* dare not speak, conceiving it little devotion in them; nor is it fit they should speak of it, save to the *Superior*.

Let him observe what is done in the *Quire*, as well Sung, as said; and examine, if they keep the stops; and, what they sing, be in a low voice, suitable to our profession, that may edify others: for, the singing loud hath two inconveniences; the one, that it looks ill, not to keep the true note; the other, that the modesty, and spirit of our way of living are thereby lost. And, if herein great caution be not used, there will be some excess, and the Auditors will lose their devotion: but let their Voices be somewhat mortified, rather than discover, that they seek to please those that hear them; this being now almost general; and, the custome so confirmed, as it seems incurable: so that it is needful much to inculcate it.

It will be to very good purpose, that, touching such important matters as he shall enjoin, the *Superior* should under Obedience before the *Prioress* command one [of the Sisters] to write him word, when-ever they are neglected; and that the *Prioress* should understand, that she can do no less. This in part will serve, as if the *Superior* himself were present, to make them use more care, and circumspection not to exceed in any thing.

It will be expedient, for him effectually to exaggerate, before he begin his *Visitation*, the great mischief that comes by the *Prioresses* stomacking those *Sisters*, who tell the *Superiors* their faults, if any occur

to them, though they be not certain thereof: since, as they conceive, they are in conscience obliged hereto: and this, from whence occasion of Mortification is offered her, should please the *Superiores*, since they further her in the better discharging her place, and serving our Lord. And, if this be the cause of her disliking the *Nuns*, it is a sure Signe, that she is not fit to govern them; for, at another time they will not dare to speak; as considering, the *Superior* must depart, and they remain in trouble, and thus all will go relaxing. Now, for his admonishing them herein he is not to trust the Sanctity that is in the *Superiores*, how great soever it be; because such is our Nature (and the Enemy, when he hath nothing else to repair himself with, attacks us mainly here) that peradventure he gains in this, what, in other things, he loseth.

Strict secrecy in every thing is very requisite in the *Superior*, and to keep the *Superiores* from knowing, who accuseth her; since (as I said) they live yet upon Earth: and, were there no more, it prevents some temptation; how much more; when much harm also may follow thereon.

If the things reported of the *Priores* be not of consequence, they may be told her by the by, without her knowing that the *Nuns* spoke them: for, the more it can be disguised that they have said any thing, the better still. But, when they be things of importance, the remedying them is more to be regarded, than the not displeasing her.

He must enquire, whether any Money comes to the hands of the *Superiores* without the *Key-keepers* knowledge; which imports much (for, without advertising them of it, this may be done unwittingly): nor let her ever possess any, but as the *Constitution* enjoins. In the Houses of Poverty this is also necessary. I think I have elsewhere said this, and so other things too; but, it being some time since, I have forgotten it, and not busying my self in reviewing it, I leave it thus.

It is a great trouble for a *Superior* to attend to so many particulars, as are here, but he will finde a greater, when he sees the little good done, where these are not observed. And, as I said, be they never so holy, the *Sisters* must know (the main of all for governing of *Women*, as I intimated at first) they have a Head, that is not to be moved by any earthly thing, but will maintain, and make them observe all the *Order's Laws*, and punish the contrary, looking that special care be taken hereof in every House; and not only will visit every Year, but know, what they do every day; whereby Perfection will rather go on increasing, than impairing: because *Women* for the most part are addicted to Reputation, and Fear. What I have said conduces much to their not growing negligent:

ligent; and sometimes, when there is need, let it not be said only, but done; for, by one all will take example. And, if for pity the contrary be done, or for other respects at the beginning, when there are but few faults, he will be forced afterward to do it with more severity, and these pities will prove the greatest Cruelty, and make him render a strict account thereof to *God our Lord*.

There are some so very simple, as to think it a great fault in them; to speak of the *Priores's* defects, in matters that should be remedied: and who account it a baseness; an unworthy action: they must be admonished what they are to do: as also that they before-hand advertise the *Superiores* with humility when they see her to faile in a *Constitution*, or in any matters of importance; and, possibly, she is not faulty therein; but it may happen, that those Persons, who affirmed, she did so, because they are disguised with her, may accuse her. There is great ignorance in discerning what they ought to do in these *Visitations*; and therefore the *Superior* had need by his discretion to go on advertising, and teaching them.

It is very necessary, that he should be acquainted what is done with the *Confessors*, and that not from one, or two, but all the *Nuns*, and the authority given them; for, since he is not the *Vicar*, nor is to be, and this is ordained, for restraining his power, there must be no communication with them, but very sparingly, and the less, the better. In treatments, and Civilities, let great caution be used; though sometimes some thing cannot be avoided.

It is likewise requisite to advise the *Prioresse*s not to be too profuse, and sumptuous, but to take care how they are bound to observe what they spend, since they are but only as House-wives: and are not too lavish, as of their own Stock, but as is fit, with much caution, that there be no excess: since, besides their giving no ill example, they are obliged in conscience hereto, and to preserve the temporals, and retain to themselves nothing in particular more than all the rest, unless it be a *Key* of some little *Trunk* for keeping *Papers*; I mean *Letters*; for, especially if they be any Instructions of the *Superiors*, it is reasonable, they should not be seen.

He is to look, that their *Head-clothes*, and *Apparel* be according to the *Constitution*: and, if at any time he findes any thing. (which *God* forbid) that seems curious, or not tending to edification, let him cause it to be burnt in his presence. For, by doing so once, they will be afraid, and mend presently, and remember it for those that are to come.

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He is also to observe their manner of speaking, that it be with Simplicity, plainness, and beseeching Religion, which useth rather the Style of *Hermites*, and Persons retired, than to take up expressions of Novelty, and Phrases (for, so I think they call them in the World) there being always new Modes of speaking. Let them more value the being clownish, than curious in these things.

As much as may be possibly, let him prevent *Law-suits*; unless they cannot do otherwise: for, our *Lord* will give them some other way, what they lose this. Let him always incite them to the observing that which is of greater Perfection; and enjoin them, neither to commence, nor prosecute any *Law-suit* without acquainting the *Superior*, and having his special Order.

As likewise concerning those who are to be admitted, let him admonish them, to value more the *Talents* of such Persons, than the *Portions* they bring; and for no respect to admit any, except according to what the *Constitutions* enjoin; especially, if there be any defect in their manners.

It is necessary to carry on what at present is practised by the *Superiors*, whom our *Lord* hath given us, from whom I have taken much of that, which I have said here, seeing their Visitations; especially in this point, that no intimacy be held with one *Sister*, more than with the rest, by staying with her alone, or writing to her, but let the *Superior* shew a common affection to all jointly, as a true *Father*. For, when-ever in any *Monastery* particular amity is taken up, though such as that of *S. Hierom*, and *S. Paula*, it shall not be free from Detraction; as they were not free. Nor will it do harm to that House, but all the rest; for, the Devil, to gain thereby, will soon divulge it; and, for our sins, the World is so fondly addicted to it, that many inconveniences may ensue, as at present is seen. For the same reason the *Superior* is less esteemed, and that general love lost, which, if he be, what he ought, all will ever bear him; as conceiving, that he confines his affection only to one Person; whereas it is very beneficial, to be greatly beloved of all. This should not be understood concerning certain times when necessary occasions present themselves, but concerning matters considerable, and excessive.

Let him remember, when he enters the *Monasteries*, at his coming in to visit the *Clausure* of the House; which, it is fit, he should always do, and strictly look to the whole House, as hath been said already, and that he ever go with his Companion, together with the *Prioress*, and some *Nuns*; but, in no wise, though it be Morning, let him stay to eat in the

Monastery

Monastery, notwithstanding they should importune him to it; only let him see how things stand, and instantly dispatch to be gone: for, as for speaking with any, it is better doo at the Grate. For, though it may be done with all sincerity, and plainness, it is laying a beginning, because there may in tract of Time come one, to whom, it is not convenient to allow so much liberty: and, if any desire to take more, our *Lord* grant, it be not permitted; but that these things tending to edifying be ever done, and all the rest, as is now practised. *Amen, Amen.*

Let not the *Visitor* consent to any excess in the Meals they provide him on those days whereon he visits, but only receive what is fit. If he perceive the contrary, let him reprove it sharply. For, it agrees not with the profession of the *Prioresse*, which is, being poor; nor with that of the *Nuns*; and serves for nothing; since they eat only what sufficeth them; besides, that it doth not edify the *Nuns* herein, as is fit. For the present, should there be some Excess, I conceive it will finde little remedy, by reason the *Superior* we have, minds not, whether they give him litle, or much, bad, or good; nor do I know whether he could understand it, unless he set his mind much upon it. He thinks it a great matter that he should be alone, whilst he makes his Scrutiny, without a Companion; because, if there be any failing in the *Nuns*, he would not have him hear it; an admirable course, that the fooleries of the *Nuns*, if any be, may not be known; for, at present, *God* be praised, it can do little harm; because the *Superior* looks upon it, and takes notice of it as a *Father*, and, as such, keeps it in mind; and *God* discovers to him (as being in his stead) the importance of the business. He that is not so affected, will perhaps think that much, which is nothing; and, because it greatly concerns not himself, makes little scruple in relating of it; and so without cause the *Monastery* comes to lose its credit. Our *Lord* grant, the *Superiors* may look to it, to do always as he doth.

It is not expedient, he that is *Superior*, should discover, that he affects the *Prioresse* much, or is very well pleased with her, at least before the rest; for, it will make them cowardly, and not dare to mention her defects. But let him carefully remember, it is necessary, they should understand, he will not justify Her, but remedy them, if any thing be to be mended. For, there is no affliction like that of a Soul, that is zealous for *God*, and for her *Order*, when she is grieved to see it go declining, and hopes the *Superior* should remedy things, yet findes, they continue so still; for, in such case she turns to *God*, resolving thenceforward to be silent, though all sink, seeing, how little she thereby avails. And, because the poor Wretches are heard but once, when called

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ed to the Scrutiny, and the *Prioresse* have time enough to excuse their failings, and alledge reasons, and extenuate things, yea perhaps to make the poor Creature, that spoke it, suspected of doing it out of Passion, (for, more or less, she understands, without their telling her, who it is) and the *Superior* hath no Witness; so, that things come to be related in such sort, that, it seems, he cannot chuse but believe them; by this means, all continues as it was: for, might one witness it, he would know the truth within a few days; whereas the *Prioresse* think they speak truth; but this self-love is such a thing, that it is a wonder, if we take the blame upon us, or know our selves.

This hath befallen me very often; and that with *Prioresse*s great Servants of *God*, whom I credited so far, that me-thought the thing was impossible to be otherwise; and, living some days in the *House*, I remained astonished, to see so much the contrary of what she told me, and in a matter of Moment; for, she made me think it was their passion, though it was almost half the *Covent*; whereas it was she, that understood not her self, as afterward she came to know. I conceive, the Devil, not having many occasions wherein to tempt these *Sisters*, tempts the *Prioresse*s, to the end they may frame opinions in certain things of them, and see how they brook them. All tends to the praising our *Lord*. So that, I am resolved to believe none, till I have informed my self sufficiently, that I may make her, who is deceived, understand, that she is so: for, unless this course be taken, things will be hardly remedied.

All this is not in matters of consequence; but, from these, they may ascend to higher, if they proceed not with caution. I am astonished to see the subtilty of the Devil, and how he makes every one imagine, that she speaks the greatest Truth in the World. For this reason I said, that neither the *Prioresse* was entirely to be credited, nor any one particular *Nun*; but that, when the matter is of Moment, enquiry be made of more, that a remedy may be prudently provided. Our *Lord* vouchsafe to give us ever discreet, and holy *Superiors*; for, if they be such, his *Majesty* will afford them light, to the end they may in every thing proceed aright, and understand us: for, by this means all will be very well governed, and Souls go on increasing in Perfection, to the honour, and glory of *God*.

FINIS.